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SHIKAND-GŪMÂNĪK VIJÂR

THE PÂZAND-SANSKRIT TEXT

TOGETHER WITH

A FRAGMENT OF THE PAHLAVI

EDITED

*WITH A COMPARATIVE VOCABULARY OF THE THREE  
VERSIONS AND AN INTRODUCTION*

BY

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AND

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## PREFACE.

TWENTY years ago the Pâzand and Pahlavi texts of this work, with a glossary of the latter, were prepared for publication by Dastûr Hôshangji Jâmâspji, being the first of the Pahlavi texts, after the two old Glossaries, which he was appointed to edit for the Government of Bombay, on the recommendation of the late Professor Martin Haug of Munich. The Dastûr's manuscript was retained for publication with the Sanskrit text in Bombay, while that of the *Arđâ-Virâf Nâmak*, which was completed a few months later, was sent to be printed in Europe. The latter text and its glossary were published in 1872 and 1874; the former is now, at length, in the reader's hands.

Ten years ago the manuscript was sent to Europe, with the view of arrangements being made for its publication; but the times were not then propitious for asking the assistance of Government in literary undertakings, and the work had to be laid aside for another six years. Even since the support of the Bombay Government was liberally granted, on the recommendation of their present Director of Public Instruction, prior engagements, ill-health, and the necessity of thorough revision have led to more delay than was then anticipated.

Owing to the progress that has been made of late years in Pahlavi studies, no scholar who valued his reputation could now venture to publish any Pahlavi or Pâzand work, which he had prepared twenty years ago, without entirely rewriting it. The necessity of doing this, while it has seriously increased the labour of the editors, has also afforded them the satisfaction of anticipating that their work will now be of more permanent value



than it could have been if published, in its original state, while Pahlavi studies were in their infancy.

Nêryôsang's Sanskrit translation has been added to his Pâzand version, which it always accompanies in the manuscripts, and a complete Pâzand-Pahlavi-Sanskrit-English vocabulary of the whole work has been substituted for the glossary of a fragment of the Pahlavi text. This has been done with the view of making the work complete in itself, as a class-book for Parsi students, to whom the completion of the Pahlavi text, from the materials supplied, would also afford some useful exercise. While the publication of a detailed index and etymological glossary has been reserved for a future opportunity, when it is hoped to include the words of all Pâzand texts in one exhaustive glossary. It may also be remarked that the use of the original characters for the Pâzand-Sanskrit text, though of little consequence to European Orientalists, is believed to be preferred by the Parsis.

An English translation of the work has already appeared in *The Sacred Books of the East*, vol. xxiv, but the minute analysis to which the texts have been subjected, in the final preparation of this edition, has suggested several improvements of that translation, most of which have been here introduced, either into the vocabulary, or the introduction.

Although the editors are quite aware of the impossibility of avoiding all errors, they venture to hope that their oversights have not been numerous, and that their work may be considered worthy of the liberality which the Government of Bombay has extended to it.

E. W. WEST.

MÜNCHEN, December, 1886.





# INTRODUCTION.

## I. DESCRIPTION AND CONTENTS OF THE TEXT.

THE *Shikand-gûmânîk Vijâr*<sup>1</sup>, or 'doubt-dispelling explanation,' is a controversial work written, about a thousand years ago, by Mar/ân-farukh, son of Aûhar/mazd-dâd, for the purpose of showing that good and evil arise from two independent sources, as taught by the Mazda-worshipping religion. But, without fully considering all the difficulties of this doctrine, he soon proceeds to the easier task of pointing out the inconsistencies of other faiths which either teach an irrational atheism, or, by insisting on the unity of creation, seem to make the sacred being really responsible for the evil that he ought neither to occasion, nor permit, if possessed of all the attributes which they ascribe to him. The general character of this discussion, in which the doctrines and scriptures of the Muhammadans, Jews, Christians, and Mânichaeans are severely criticised, may be understood from the following summary.

The first chapter<sup>2</sup> ascribes (§§ 1-10) the creation of everything good and useful to Aûhar/mazd, including the Mazda-worshipping religion, which is compared (§§ 11-19) to an immense tree branching out from 'agreement,' through 'performance and abstinence,' and by means of 'good thoughts, words, and deeds,' and of 'the four classes' of the community, to 'the five rulers,' over whom is the monarch. The body and capabilities of man are also apportioned (§§ 20-29) among 'the four classes.' Coexistent with this creation was the fiend, whose 'appliances' (§§ 30-34) are heterodox religions; and Mar/ân-farukh introduces himself (§§ 35-37) as an enquirer in search of the truth which he found at last in the writings of former high-priests, especially in those of Âtûr-pâ/iyâvandân, and from these he compiled the *Shikand-gûmânîk Vijâr*

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<sup>1</sup> The Iranian names are usually given in their Pahlavi forms, unless it be otherwise stated.

<sup>2</sup> Readers should be careful not to base any arguments upon the length of chapters, either here or in the *Ardâ-Virâf Nâmâk*, because neither text is so divided in the original manuscripts.





(§ 38), which he then proceeds (§§ 39-57) to recommend as a compendium likely to be useful for dispelling the doubts of learners, but not to be too severely criticised by the learned.

In the second chapter, Mar/ân-farukh replies to the first of a series of questions propounded to him, in a friendly manner, by Mitrô-ayâr, son of Mahmâd, of Ispahân (§ 2). This sceptical enquirer first asks (§ 3) why Aharman rushed towards the light, when he first beheld it, although it was opposed to his own nature, and different natures generally shrink from each other. The reply (§§ 4-18) is that Aharman is a destroyer, and opposing natures can be mutually destructive only when they come in contact.

The third chapter is devoted to the second question, in which Mitrô-ayâr asks (§§ 2, 3) why the omnipotent Aûharmazd does not prevent Aharman from doing harm. In reply, he is informed (§§ 4-21) that even the omnipotence and will of Aûharmazd are limited by what is possible, because the performance of a supposed impossibility proves that it is really possible, and to wish for an impossibility would be inconsistent with his wisdom. Also that the nature and will of Aharman are perpetually evil, and any change in them is therefore impossible and beyond the power of omnipotence. In other natures (§§ 22-37) good is mingled with evil, with a mingled result, but any good effect must not be attributed to an evil cause, nor an evil effect to a good cause.

In the fourth chapter, Mitrô-ayâr observes (§§ 1-6) that everything happens as foreshown by the stars, and if these were created by the sacred being, he must be considered as producing both good and evil, as asserted by 'the believers' (the usual epithet of the Muhammadans). If Aharman created them, how could he produce the stars that portend good? And if both beings created them, Aûharmazd must be an accomplice of Aharman in producing the stars that portend evil. The reply to this trilemma is (§§ 7-10) that the celestial sphere is the seat of the just divinities of destiny, and below them are the seven planets of evil destiny, who are witches called gadha in the Avesta. When Aûharmazd had created everything good (§§ 11-27) the evil spirit and his fiends rushed in to produce evil, but this was foreseen by the stars who kept the planets enveloped in light, as a check upon their evil influence. Each of the five planets is opposed by a particular star (§§ 28-38), and is also bound to the sun and moon by two threads which allow each planet its own particular amount of motion (§§ 39-45). Two fiends (§ 46) oppose the sun and moon (occasioning eclipses), and



another (representing the comets) moves backwards and forwards between the sun and stars (§§ 47-49). While rain is produced by conflicts of Sirius and lightning with the demons of thunder and drought (§§ 50-54). Below these are mankind and animals, with good and bad propensities, of which the good are owing to the creator who has also furnished means for overcoming the bad (§§ 55-62).

*Aûharmazd* is then (§§ 63-80) compared to a wise gardener who protects his orchard from the wild beast *Aharman*, by setting the sky as a trap, in which the wild beast is captured and has to struggle till the end of time, and, when his strength is exhausted, he is thrown out of the trap which is repaired and rearranged for eternity. Moreover, the power of the fiend is limited (§§ 81-86), and death is not destruction, for the body is resolved into its elements (§§ 87, 88), and the soul goes to give an account of its deeds, being conducted to heaven or hell according as they have been good or bad (§§ 89-99), and, ultimately, even the bad are purified for eternity (§§ 100, 101). Hence it is concluded that *Aûharmazd* creates nothing but good (§ 102). And *Mardân-farukh* winds up his reply by stating (§§ 106, 107) that he has extracted this information from the writings of *Âtûr-pâdîyâvandân* which are contained in the *Dinkard* of *Âtûr-frôbag*, son of *Farukh-zâd*. He also mentions (§ 108) a further question of *Mitrô-ayâr*, 'about unlimitedness and limitation,' which he discusses later on (ch. xvi, 53-107).

The fifth chapter commences a refutation of atheism by pointing out (§§ 1-9) the necessity of understanding the nature of the sacred being, as well as of admitting his existence. The various modes of acquiring such knowledge are then detailed (§§ 10-45) in a general manner, and are, afterwards (§§ 46-91), applied to prove the existence of a wise and benevolent creator, from the evident existence of design in the creatures and their various organs and appliances. All which argument is again said (§§ 92-95) to be taken from the *Dinkard*, to which the reader is referred for further details.

In the sixth chapter the ideas of atheists and materialists are stated (§§ 1-8), and their refutation, by pointing out the evident design in the creation, is continued (§§ 9-34); with a special rebuke (§§ 35-45) of the sophists who argue that there can be no certainty about spiritual matters, because our knowledge of them is merely subjective illusion.

The seventh chapter begins the arguments for the existence of an antagonist to the creator (§ 1), by showing (§§ 2-25) that the creation itself indicates a purpose of frustrating the designs of an antagonist.

In the eighth chapter the arguments are continued in detail, with



reference to the manifest coexistence of good and evil in creation (§§ 1-23, 35-38). The reality of the spiritual existence, as necessary for originating and terminating the worldly one, being shown (§§ 24-34) from the analogy of the birth of offspring from an invisible origin, and the final departure of life from the body. Further details are given (§§ 39-91) as to the existence of a purpose in creation for resisting an antagonist and for his final overthrow; while reasons are stated for believing in only one source of evil (§§ 92-101), which source must be distinct from the source of good (§§ 102-123), and is also the primary cause of even those evils that appear to be spontaneous (§§ 124-135).

The ninth chapter gives further information regarding the opponent, with evidence of his existence before the creation, and of his attacking the creatures after their creation, as stated in the writings of *Âtūr-pâ/iyâvandân* in the *Dinkard* of *Âtūr-frôbag*, son of *Farukh-zâd* (§§ 1-4). The details of this evidence, which are much to the same effect as those previously cited, occupy the rest of the chapter.

The tenth chapter commences a discussion of the origin of evil, as illustrated by the traditions and doctrines of various religions, the consideration of which is continued to the end of the work. The object of all religion is to explain the nature and will of the creator, and to teach the means of preserving the soul from evil (§§ 2-24), which is in itself a proof that the source of the evil is distinct from the creator (§§ 25-32). It being necessary to understand the origin of good and evil (§§ 33-37), and having observed that some sects attribute them to a single source, and others to two (§§ 38-42). *Mar/ân-farukh* states (§§ 43-47) that he has enquired in many lands, even among the Hîrelûs, because he did not like the state religion (Muhammadanism), until he became fully convinced of the superiority of Zoroastrianism, by studying the writings of *Âtūr-pâ/iyâvandân* and *Rôshan*, son of *Âtūr-frôbag*, as well as the *Dinkard* of *Âtūr-frôbag*, son of *Farukh-zâd* (§§ 48-63). This religion was taught by *Zarâtûst* to King *Gushtâsp* who adopted it, while the princes of his family, *Spend-dâd*, *Zarir*, and others, propagated it in *Arûm* (Asia Minor) and *India* (§§ 64-68). Subsequently, it was handed down to 'the descendants of divinity' (the Sasanians), when *Âtūr-pâd*, son of *Mâraspend*, underwent the ordeal of melted metal (§§ 69-71). And the *Arûmans* (Byzantine Greeks) endeavoured to confute it, but in vain (§§ 72-74); while it has been easy to see that other creeds are full of delusion and inconsistency (§§ 75-80), as will be shown below.

In the eleventh chapter *Mar/ân-farukh* combats the opinions of





those who trace both good and evil to the will of the sacred being (§§ 3-5), with cautious reference to the Muhammadan religion. He argues that permission of evil is inconsistent with the omniscience, omnipotence, goodness, and mercifulness of the sacred being (§§ 6-19), as well as with his success, wisdom, and truth (§§ 20-33). If he be good, why does he permit evil (§§ 34-36)? If he be merciful, why does he punish those whom he renders wicked (§§ 37-44, quoting *Kurân* vii, 178)? If he be wise, why did he not make his first creations free from disobedience (§§ 45-79, quoting the fall of *Iblîs*, *Kurân* xv, 26-40, and the fall of man, *Kurân* vii, 17-24)? But men are still deluded into slaying his apostles, and the deluder triumphs and lives; is it wise to allow this (§§ 80-92)? After some further criticism (§§ 93-117), the conclusion arrived at is that a sacred being, who acts thus, must be either incapable, unmerciful, or unreasonable (§§ 118-124). Also, that salvation is hopeless, and it must even be uncertain whether he approves good or evil (§§ 125-132). While, with regard to physicians and almsgivers, it is pointed out (§§ 133-154) that they would be needless if disease and poverty had not been created.

The relation between the will of the sacred being and the origin of evil is then considered, and a series of dilemmas (§§ 155-176) leads to the conclusion that an opposing will exists. The possibility of evil arising from mankind is then debated (§§ 177-196), and whether evil may not have been produced to enhance the value of what is good (§§ 197-204). The idea that the sacred being, as an absolute ruler, has an undoubted right to inflict injury, is dismissed (§§ 205-216) with a parable quoted from *Rôshan*, son of *Âtûr-frôbag*; and leads to the question whether he is a friend or an enemy of his creatures (§§ 217-221), and whether he is a good or bad sovereign, or both alternately (§§ 222-244). If evil arise only from mankind, *Aharman* is innocent; but if *Aharman* be the source of evil, how can he be a creature of the sacred being (§§ 250-254)? In either case, as the sacred being would be the creator of the source of evil, he would himself be the origin of evil (§§ 255-259).

Passages are then quoted (§§ 260-272) from the *Kurân*, some of which (cited below) assert that the sacred being leads men either astray, or in the right way, just as he pleases. Questions are also put to the *Mu'tazali* sect, as to the will of the sacred being, and his ability to perform it (§§ 280-308). It is likewise pointed out (§§ 309-317) that if the manager of the world were without an opponent and perfect in sagacity, goodness, and ability he could prevent evil; but, as evil





undoubtedly exists, he must be considered imperfect. And if he were not the origin of evil as well as good, he could not be the creator of Aharman, who must, therefore, be an existence of independent origin (§§ 318-351). The reasonableness of the command not to eat of the tree of knowledge in paradise (*Kurân* vii, 17) is then severely criticised (§§ 352-358), as well as the arbitrary conduct of the sacred being in leading men astray and then punishing them (§§ 359-373) as asserted (in the *Kurân* vi, 125; xiv, 4, 32-34; xvi, 95; xvii, 99; xxxii, 13, 14; xlii, 42-45; lxxiv, 34). And the chapter concludes by observing (§§ 374-383) that whatever is true, in the statements that have been enumerated, is derived from the source of truth, and whatever is false from the source of falsehood.

The twelfth chapter begins with a series of contradictory statements (§§ 1-31), regarding the omnipresence and actions of the sacred being, collected in the *Dinkard* from the assertions of various sects which yet believe that dualism is derogatory to his character (§§ 32-34). Upon which *Marʿân-farukh* enquires (§§ 35-63) which is less derogatory to his character, to believe that he does not protect his creatures from being led astray, and then punishes them eternally for temporary sin, or to believe that he is always beneficent and merciful, ready to forgive at once all sin that is atoned for, and delivering his creatures from the enemy and from all punishment in the end. He further points out that all good qualities are enabled to overcome the evil qualities opposed to them (§§ 64-70), and that the opponent, with all his efforts, is unable to produce any permanent destruction (§§ 71-81).

The thirteenth chapter begins (§§ 1-4) a criticism of the Jewish scriptures by pointing out apparent inconsistencies and absurdities in the first book of Moses. After quoting (§§ 5-47) many passages from the account of the creation and of the fall of man, contained in *Genesis* i, 1-5, 26, 27, 31; ii, 1, 2, 15-17; iii, 1-19, 23, 24, besides referring to *Exodus* xx, 10, 11, *Marʿân-farukh* proceeds to criticise this account, especially with reference to the creation of light and the previous condition of the sacred being and the world (§§ 48-91), also as to why six days were necessary for the creation (§§ 92-99), how the days could have been formed before the sun (§§ 100, 101), why repose was requisite on the seventh day if the creation merely consisted of commands (§§ 102-105), why man was created disobedient, and why a command was given when it was known that he would not obey it (§§ 106-122), whether that command was not intended to maintain ignorance, so that man really owes his knowledge 'to the serpent and deceit' (§§ 123-131).



and whether other details of the statement regarding the fall of man are not inconsistent with the omniscience, truth, and power of the sacred being (§§ 135-147). It is further pointed out that the curse inflicted on Adam could not be justly extended to his posterity (§§ 148, 149).

The criticism of the Jewish scriptures is continued in the fourteenth chapter by quoting many passages that are inconsistent with the Zoroastrian idea of a sacred being. Thus Deuteronomy xxxii, 35; Isaiah xxx, 27, 28, 30; lxvi, 15; Psalms xviii, 11; xcvi, 2; Nahum i, 3 (§§ 4-17) seem inconsistent with his mercy and glory. Psalm xcv, 10, 11 (§§ 18-20) makes him too wrathful. Ezekiel viii, 16, 17 (§ 24) denounces all homage of the sun. Joshua viii, 21; Isaiah xxxvii, 36; Numbers xiv, 30, 32 (§§ 25-31) make him too merciless. And Genesis vi, 6 (§§ 32, 33) makes him despondent. Statements probably taken from Jewish traditional writings are also criticised, such as the daily sending of 90,000 angels or worshippers to hell (§§ 36-39), the Lord's visit of condolence to Abraham (§§ 40-57), the angel's offer to the poor man who was pious (§§ 58-74), and the answer to the angels who murmured at the slaughter of innumerable innocent persons (§§ 75-78). The conclusion drawn is that such statements represent the sacred being as quite as deficient in truth, mercy, and knowledge as the fiend himself (§§ 82-86).

In the fifteenth chapter the Christian scriptures are similarly criticised. In §§ 5-8 the birth of Jesus is detailed, and the statements regarding it are minutely criticised in §§ 9-39. The idea that his death was necessary to demonstrate the resurrection is disputed in §§ 40-45. And the doctrine of the trinity is discussed in §§ 46-62. It is then argued (§§ 63-70) that if the adversary be a creature of the Almighty he ought to be saved like other creatures. And it is shown (§§ 77-90) that, even if mankind can do evil of their own free will, the same cannot be asserted of noxious creatures and poisonous plants, for whose evil effects their producer must be responsible. Moreover, in §§ 91-96 Paul is quoted (Romans vii, 19, 20, 23) as testifying against freedom of will. Several passages, such as Matthew xiii, 25, 39; xv, 13; John viii, 37, 38, 42-45, 47, are also quoted (§§ 108-110, 117-131, 144, 145) to show that the Messiah really admitted that the world had two originators. And the Lord's prayer likewise occurs in §§ 148, 149.

The sixteenth chapter is devoted to an account of 'the delusion of Mânî and the Mânichæans,' which is also denounced in ch. x, 59, 60. It is asserted (§§ 4-7) that Mânî published three statements:—one about the unlimiteness of the original evolutions, one about their



mingling, and one about the distinction of light from darkness. Also (§§ 8-19, 24) that this lesser world was produced by Aharman, in imitation of the greater world, from the body of his general, the demon Kûnd, who was killed after the second conflict with the angels; the duty of the sun and moon (§§ 21-23), and the cause and effect of rain (§§ 28-37) are likewise described. As Aharman is the producer of bodies it is wicked to assist him by propagating lineage, or cultivating the land (§§ 39-41); and, as he is destructive to life, it is also wicked to kill any creature (§§ 42-45). Eventually this world is destroyed and the sacred being triumphant, but there is no resurrection (§§ 46-50); while the two original evolutions remain in contact for eternity (§§ 51, 52). Marʾân-farukh then proceeds to discuss the question of unlimitedness and limitation, as he had promised at the end of the fourth chapter. After premising that nothing is unlimited except space and time (§§ 53-55), and showing that neither unity nor duality can exist without limitation (§§ 56-65), he argues (§§ 66-78) that unlimitedness is beyond the comprehension of even a sacred being; also that light and life cannot arise (§§ 79-93) from a mere subdivision of unlimited time, because unlimitedness cannot be subdivided, nor can it be disturbed (§§ 94-101), because there is no further space for it to move into; so that, if the two original evolutions were unlimited and, therefore, undisturbable, there could be no room for the creatures, unless (§§ 102-104) these be a mere transformation of the unlimited evolutions; but in such arguments one is apt to lose one's way in a wilderness of words (§§ 105-107). While further arguing that nothing can be understood without complete knowledge (§§ 108-111) the manuscripts break off in the middle of the subject, the remainder of the work being lost.

Regarding the author of this work, and the age in which he lived, nothing further is known than can be gathered from the work itself. That Marʾân-farukh, son of Aûharmazd-dâd, was a Zoroastrian is evident, both from his name and his opinions; that he was a layman is probable, both from his deprecating the criticism of the learned in ch. i, 42-44, and from a remark he makes in ch. xiv, 80, with reference to Jewish statements, that he is only 'an investigator, on which account representations of these statements should be by a high-priest.' His questioner, Mitrô-ayâr, son of Mahmâd, of Ispahân (ch. ii, 2), also appears to have been a Zoroastrian layman, although his father's name seems to be Muhammadan; this might be explained by supposing that the father had changed his name on being converted to Muhammadanism after his son had grown up.





That the work was written long after the Muhammadan conquest of Persia in A.D. 651 is evident, especially from the contents of the eleventh chapter, for although the allusions to Muhammadanism are always of a very guarded character, as is usual in Pahlavi writings, they are still sufficiently clear. Thus, besides many vaguer references to passages in the *Kurân* in ch. xi, 4, 5, 39, 61-77, 265-267, 269-272, 352, 359, 360, we have a particular legend of the fall of the disobedient angel in ch. xi, 52-60 from the same source. In ch. iv, 3 the Pz. *vîrôd-dîniâ* is undoubtedly a misreading of an original Pl. *vîrôyishnikân*, 'the believers,' a favourite appellation of the Muhammadans, which occurs on several of their early coins from Persian mints (A.D. 673-692) in the Khalîfah's title *Amîr-i vîrôyishnikân*<sup>1</sup>, a Pahlavi translation of the Ar. *Amîru-l-mûminîn*, 'prince of the believers, or commander of the faithful.' Again, the remark of *Mar/ân-farukh* in ch. x, 45, that he did not admire the religion that was in supremacy, would not have been made by a Zoroastrian till after the Muhammadan conquest. And the Pz. *muthzarî* in ch. xi, 280, which evidently stands for an original Pl. *mûtazalîk*, can be considered only as a Persian form of the Ar. *Mu'ta-zalah*, the name of some Muhammadan sectarians.

Whether the date of the work can be safely fixed, with greater precision, is less certain; as we have only the names of certain commentators and their writings, mentioned by the author, to guide us. Of these names, *Âtûr-pâ/iyâvandân*, mentioned in ch. i, 38; iv, 106; ix, 2; x, 52, is evidently the oldest, as his teachings were recorded in a manuscript of *Âtûr-frôbag* (see ch. iv, 107), but his name has not yet been found elsewhere, and its form is suspicious. According to its termination it must be either a patronymic, meaning 'the son of *Âtûr-pâ/iyâvand*,' or, more probably, a misreading of an original Pl. *Âtûr-pâd-i* 𐭠𐭥𐭥𐭥, 'Âtûr-pâd son of 𐭠𐭥𐭥𐭥,' in which the father's name is too ambiguous to be read with certainty. The name of *Âtûr-frôbag*, son of *Farukh-zâd*, mentioned in ch. iv, 107; ix, 3; x, 55, is better known. In the last paragraphs of the third book of the *Dinkard*<sup>2</sup> he is said to have edited that work; and his selections from various religious treatises are found in its fourth and fifth books. The age in which he lived can also be determined with tolerable certainty, from the peroration of a Pahlavi tale, in which a blessing is invoked upon *Âtûr-frôbag*, son of

<sup>1</sup> See *Journal of the Royal Asiatic Society of Great Britain*, vol. 13, pp. 409-413, where the title is misinterpreted.

<sup>2</sup> See *Leind-Pahlavi Glossary*, pp. xxxiii, xxxvii, in which the name *Âtûr-pâd* is introduced probably by mistake, as the Copenhagen MS. K.43 omits it.



Farukh-zâd, on account of his discomfiting the accursed Abâlîsh in a religious disputation before the Khalîfah Al-Mâmûn (A.D. 813-833). A third name, mentioned by Mar'ân-farukh in ch. x, 53; xi, 213, is that of Rôshan, son of Âtûr-frôbag, who wrote the Rôshan commentary (ch. x, 54) which is often quoted in the Pahlavi versions of the Avesta<sup>1</sup>. If he were a son of the Âtûr-frôbag previously mentioned, as seems most probable, he could hardly have completed his Rôshan commentary before A.D. 850; and the date of the Shikand-gûmânîk Vijâr, which mentions that commentary, must be still later.

As Mar'ân-farukh used Âtûr-frôbag's edition of the *Dînkard* (see ch. iv, 107; x, 57) it is reasonable to suppose that the later edition, prepared by Âtûr-pâd, son of Hêmîd, (as stated in the passage already cited from its third book) was not completed in his time. But it appears from the Bundahish, ch. xxxiii, 10, 11<sup>2</sup>, that Âtûr-pâd, son of Hêmîd, was a contemporary of Zâd-spâram, son of Yûdân-Yim, who was living in A.D. 881<sup>3</sup>. Âtûr-pâd's edition of the *Dînkard* must, therefore, have been prepared about the end of the ninth century; and the date of the Shikand-gûmânîk Vijâr, whose author did not use that edition, may be fairly placed near the end of the ninth century, or about a thousand years ago.

It should, however, be remarked that none of the passages, ascribed by Mar'ân-farukh to the *Dînkard*, have been distinctly recognised in any of the seven books of that work now extant; they must, therefore, be attributed to the first and second books, which have not been yet discovered. But, as it appears, from the colophons of the *Dînkard*, that the last seven books were separated from these first two some considerable time before A.D. 1020, it is just possible that Âtûr-pâd's edition may not have included the earlier portion of the *Dînkard*, which was that consulted by Mar'ân-farukh.

That the Shikand-gûmânîk Vijâr was written in Persia may be gathered from its author's statements, that he had 'wandered to the region without and the land of the Hindûs (ch. x, 44),' because he did not admire the religion (Muhammadanism) which was in supremacy (ch. x, 45), and that his questioner, Mitrô-ayâr, was a native of Ispahân

<sup>1</sup> In Pl. Yas. ix, 5, 14; Pl. Vend. iii, 48; v, 112, 134, 176; vii, 93; xvii, 11; also in Sis. ii, 39, 86, 107; Byt. iii, 3; and eleven times in the Nîrangistân. The occurrence of this name in the Pahlavi translations of the Avesta implies that those translations underwent some revision after the middle of the ninth century.

<sup>2</sup> See *Sacred Books of the East*, vol. v, pp. 147, 148.

<sup>3</sup> See *Sacred Books of the East* vol. xviii, pp. 360, 365.



(ch. ii, 2). How and when the work was brought to India, and whether the original Pahlavi text, which has disappeared in India, can still be found in Persia are matters that are still unknown.

## 2. ACCOUNT OF THE MANUSCRIPTS EXAMINED.

The manuscripts of the Shikand-gûmânîk Vijâr are of several classes, and, so far as they have been examined, they are all evidently derived from a single original, of which the earlier half still exists. None of them are quite complete, and most of them are fragments of varying length. Fortunately, the latter half of the work, so far as it is extant, is preserved in an old manuscript derived from an early copy of the single existing original, from which copies two later manuscripts have also descended. From these facts, ascertained by careful collation and observation of blunders and peculiarities, it appears that only two of the manuscripts can be considered as authorities, and these are the single original for the first half of the work, and the other old manuscript for the remainder of the text. Both these manuscripts contain the Pâzand-Sanskrit version prepared by the celebrated high-priest Nêryôsang, son of Dhaval, who is supposed to have lived early in the fourteenth century<sup>1</sup>. No traces of the original Pahlavi text have been discovered, but there are several incomplete manuscripts in which a somewhat corrupt Pahlavi text has been reproduced from the Pâzand, and is sometimes accompanied by the Pâzand, the Persian, the Pâzand-Sanskrit,

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<sup>1</sup> In a very old Khurda Avesta, belonging to Dastûr Dr. Jâmâspji Minocheherji, Nêryôsang's Sanskrit translation of the Marriage Blessing gives the date to be recited as fourteen hundred and so many years of the Samvat era. This implies that Nêryôsang could not have made the translation *later* than the fifteenth century of that era (A.D. 1343-1442); but he may have made it *earlier*, because this date varies in different versions and different manuscripts, in which dates corresponding to A.D. 1398, 1495, 1731-1830 have been found. The name of Nêryôsang is also found in the colophon appended to the Ardâ-Virâf Nâmak and the tale of Yôsht-i Fryânô in MH6, where, however, he is said to have been a son of Shâh-mard. If he could be identified with Nêryôsang, son of Dhaval, the celebrated translator of Parsi books into Sanskrit, it would be easy to determine the age in which the latter lived. Thus, the writer of the colophon in MH6 was Pêshyôtan, son of Râm, son of Kâmdin, son of Shatrôyâr, son of Nêryôsang, and he wrote the colophon in A.D. 1397; his father, Râm, also copied manuscripts, one of which (MH18) he wrote as late as A.D. 1410. Now, allowing twenty-four years for a generation, as can be deduced from the genealogy of another family of those times, we can calculate that the Nêryôsang of this family must have been in A.D. 1301 as young as Pêshyôtan was when he wrote MH6, and in A.D. 1338 as old as Râm was when he wrote MH18. In other words, this Nêryôsang must have flourished during the first half of the fourteenth century, but his identity with Nêryôsang, son of Dhaval, is uncertain.





or the Pâzand-Sanskrit-Persian version; while a fragmentary Gujarâti version is also found in combination with the Pâzand. Instances of all these classes of manuscripts will be found in the following detailed account of the manuscripts that have been examined.

The single original manuscript belongs to Dastûr Dr. Hôshangji Jâmâspji of Poona, and has been called AK because it was supposed to have been written by Âsadîn, son of Kâkâ, in A.D. 1569, as recorded in a Sanskrit colophon preserved in some later copies. But it now seems more probable that this colophon belongs to AK<sub>2</sub>, as stated below, and that AK was written at the latter end of the fifteenth century, or fully 150 years after the time of Nêryôsang. In its present state AK consists of 77 folios ( $9\frac{1}{2}$  in. by  $7\frac{1}{4}$  in.) of very old Indian paper of a uniform brown colour, written sixteen lines to the page, and containing the Pâzand version in short sentences, alternating with a word-for-word Sanskrit translation of each sentence; the Sanskrit being written upside down, for the sake of forming continuous lines with the reversely-written Avesta characters of the Pâzand. The first three folios and the latter half of the manuscript are missing, and the first and last pair of the remaining folios are rather damaged, but the rest are in good order, and the writing is distinct and legible throughout. In the Sanskrit text the medial vowels 'e, o, ai, au' are written in the old style which is still used in Bangâlî, and the old forms of the initial 'i, î' (resembling those in the Gupta and Kutila inscriptions) are used in the proportion of 135 to 20 of the modern forms. In ch. v, 6, 7, 9-11, 14-20, 24-28; vi, 32; vii, 20; viii, 6, 9, 10, 12-14 corrupt Pahlavi is substituted for the Pâzand, which is also partly the case in ch. v, 12, 13, 21-23, 34, 35; vii, 3, and a few isolated Pahlavi words occur in other places; while in ch. v, 81, 95; vi, 2, 14, 27, 37, 38, 40; viii, 2, 3, 15-21, 23-31 both Pahlavi and Pâzand are given, one below the other. In nearly all cases these Pahlavi fragments (which are undoubtedly mere reproductions from the Pâzand) occur on folios where the handwriting seems to differ slightly from that of the rest of the manuscript, and in which nearly all the modern forms of the Sanskrit initial 'i, î' are found. Two or three omissions, either in Pâzand or Sanskrit, have been noticed in AK by later copyists, and corrected in accordance with the version which has not been omitted. Thus, a blank space was originally left for the Sanskrit of ch. iii, 10, which was imperfectly supplied by a later hand, and afterwards corrected by subsequent copyists; again, a considerable portion of ch. iv, 17, 18, was altogether omitted, and must have required some ingenuity, on the part of later copyists, to restore, unless the first





one who noticed the omission had some independent manuscript to guide him ; and, lastly, the restoration of ch. vii, 24 is a somewhat similar case, where, however, if it were not for the Sanskrit ablative *kṛitatvât*, the restoration would not be necessary, as the Pâzand of § 25 could be translated in connection with § 23 as follows :—‘and, should the work be a purposed work, there is manifested the existence of an injurer from without.’ With regard to the missing half of AK it is probable that it was separated from the rest at the time of some division of family property, and has been either destroyed, or lies unrecognised in some inaccessible library.

As this edition was passing through the press, a manuscript derived from an early copy of AK, made while that manuscript was still nearly complete, was kindly sent to Munich for examination by Dastūr Dr. Jâmâspji Minocheherji from his library in Bombay. It came too late for its variants to be included in the foot-notes to the Pâzand-Sanskrit text, but attention has been given to them in correcting the proof-sheets of the latter half of that text, where they sometimes settle readings left in doubt by the disagreement of the later copies JJ and JE. This manuscript may be called AK<sub>2</sub>, because it ends with the colophon of Âsadîn, son of Kākā, which has been supposed to belong to AK. It contains 357 folios (8½ in. by 6 in.) of old Indian paper of a light-brown colour, written thirteen lines to the page, and very much darkened by damp in many places, especially in the earlier half of the manuscript, where the centre of each folio is often broken into holes. The text is Pâzand-Sanskrit, written as in AK, but of the same extent as in this edition, commencing with Nêryôsang's Sanskrit introduction, and containing no Pahlavi except in ch. i, 1-30, where many Pahlavi glosses have been interlined by a later hand. A Gujarâti translation of each section in ch. i, 1-ix, 18 ; ix, 42-x, 43 ; xi, 94-135 (with a few exceptions) has also been added in the margin by another later hand. The writing is very distinct, but, like the paper, it is certainly more modern than that of AK, the chief difference being that the old forms of the Sanskrit initial vowels ‘i, î’ are used in the proportion of only 20 to 443 of the modern forms. And careful collation of the two manuscripts has shown that several blunders and peculiarities of AK are repeated in AK<sub>2</sub>, indicating that the latter manuscript was derived from the former ; but it has also shown that AK<sub>2</sub> contains a few variations, such as the substitution of *sâkabhlûtte-bhyaḥ* for *ekaratnebhyaḥ* in ch. i, 49, that must have originated in the illegibility of some intermediate manuscript.

Appended to AK<sub>2</sub> is the following colophon in corrupt Sanskrit :—



'Sañvat 1625 varshe, Sâke 1491<sup>1</sup> pravṛttamâne, roja-Sahirevara-mâha-Bahmaua-adahe srî-Nâgamandalakarune pâdasâha-srî-Sulatâna-Majaphrasâh-vyajyarâye Amalashâna-srî-Cingajashân-vyâpâre ai.-Kâkâsuta-e.-Âsadina-likhitam Skanda-gumânîñ Gujâranâmapustikam. Subham bhavatu! Kalyânamastu!' Which may perhaps be translated as follows:— 'In the Samvat year 1625, in the current Sâka 1491, on the present day (?), the day Shahrivar of the month Bahman, in the district (?) of Nausârî, in the invincible reign of king Sulân Muzaffar-shâh, the book named Shikand-gûmânîk Vijâr is written, for the use of Amalshâh Cingizshâh<sup>2</sup>, by the priest Âsadîn, son of the priest Kâkâ. May it become auspicious! May it be beneficial!' The date given in this colophon corresponds to the 23rd September, 1569, but it is not absolutely certain that this is the date of AK2, because the colophon extends into the last line of the last page of that manuscript, and it is just possible that the next folio, which is lost, may have contained a later colophon. This, however, is the only reason for doubting that AK2 was written in 1569, and the doubt can be fully dispelled only by comparing the handwriting of AK2 with some undoubted manuscript of Âsadîn Kâkâ, for which comparison there has been as yet no opportunity. In the mean time it should be noticed that Âsadîn's colophon does not occur in JJ which seems to be derived from the same intermediate copy as AK2, although it is from this copy that AK2 must have obtained the colophon if it belonged to AK. If Âsadîn's colophon were copied from AK, we must assume either that that manuscript was originally as incomplete as AK2, or that some of its later folios had been lost before a copy was made, while the last folio, containing the colophon, was still preserved. At present the balance of probability is in favour of supposing that Âsadîn wrote AK2, in which case we must further suppose AK to be at least 80 years older, to allow for its evidently more ancient appearance, and for the existence of an intermediate copy, as mentioned above, which copy must have been old enough, before AK2 was written, to have lost part of a word in ch. xvi, 106, as stated below in describing JJ. On this supposition we must ascribe AK to the latter end of the fifteenth century.

<sup>1</sup> The last cipher is illegible, though it looks something like 4 altered into 1, but there can be no doubt that the latter cipher is correct.

<sup>2</sup> Amalshâh's father, Cingizshâh, was probably a son of the Mâneshshâh Cangashâh who was the chief of the Parsi laymen in Nausârî in 1531, when he was 70 years old, as stated in the Hâdesâ Nâmu (Bombay, 1831); and his great grandfather was, most likely, the Cangashâh who is mentioned in the correspondence between the Parsis in India and those in Persia in 1475-81, which is still preserved in the Persian Rivâyats.



Another manuscript of the Pâzand-Sanskrit text, as complete as in this edition, is JJ, so called because its colophons, in Persian, Sanskrit, and Pahlavi, state that it was written, in Nausârî, by Dastûr Jamshêd, son of the celebrated Jâmâsp, son of Âsâ, son of Frêdûn, and was finished on the day Srôsh of the month Bahman A. Y. 1137 (corresponding to the 28th August, 1768). It belongs to Dastûr Khurshêdji Jamshêdji of Nausârî, and consists of 182 folios ( $8\frac{1}{4}$  in. by  $7\frac{1}{2}$  in.) of glazed Indian paper, written fourteen to eighteen lines to the page, but the Sanskrit is not inverted, and it contains no Pahlavi. Its text is closely related to that of AK<sub>2</sub>, the Sanskrit being a little more corrupt, while the Pâzand orthography is rather different. As it contains the same variations from AK as are found in AK<sub>2</sub>, including the erroneous *sâkabhûttebhya* in ch. i, 49, it must be derived from the same intermediate manuscript; but, as it also supplies the Pz. *akavaraidihâ* in ch. xvi, 106, where only ..... *ihâ* is given in AK<sub>2</sub>, it was probably derived from an earlier copy of that intermediate manuscript than AK<sub>2</sub> is, one that was written before that word became illegible in the intermediate manuscript. The fact that Âsadin's colophon is not copied in JJ tends to confirm the opinion, not only that JJ is not a copy of AK<sub>2</sub>, but also that Âsadin's colophon belongs to AK<sub>2</sub> rather than to AK.

A third manuscript of the complete Pâzand-Sanskrit text is JE, so called because its Persian colophon states that it was copied, in Bombay, from the manuscript of Âsadin Kâkâ, by Dastûr Jamshêdji Edalji Bahmanji Jamshêdji Jâmâspji Âsâji Frêdûnji (a great grandson of the writer of JJ), and was finished on the day Hôrmazd of the month Bahman A. Y. 1211 (corresponding to the 26th July, 1842). It belongs to Dastûr Dr. Hôshangji Jâmâspji of Poona, and consists of 132 folios (12 in. by  $8\frac{1}{4}$  in.) succeeding each other from left to right, as in European books, and written eighteen lines to the page, but the Sanskrit is not inverted, nor does the text contain any Pahlavi. Another copy of ch. xi, 125-196, more closely written by the same writer, is bound in the same volume. The Pâzand text very closely corresponds to that of AK<sub>2</sub>, though the Sanskrit is much more corrupted. And, as there are a few erroneous interlineations and alterations made by a later hand in AK<sub>2</sub>, in ch. iv, 13, 17, 18, 77, 78, which correspond with faulty readings in JE, but are in a different handwriting, it is probable that JE was copied from some copy of AK<sub>2</sub>, which also accounts for the fact that JE contains a copy of Âsadin's colophon, between the end of the text and its own colophon.

Derived from a copy of AK, but independent of AK<sub>2</sub> and its prede-





cessor, is the incomplete manuscript PB<sub>3</sub> (No. 3 of the Burnouf Collection in the National Library at Paris), which is undated, but is certainly more than a century old. It was given to Burnouf by Seth Mânekji Khurshêdji of Bombay, and consists of 125 folios (7 in. by 4½ in.) of Indian paper, written twelve to sixteen lines to the page, with the Sanskrit inverted. It contains the Pâzand-Sanskrit text of ch. i, 5-53; ii, 5-x, 66, and the same quantity of corrupt Pahlavi as in AK. The absence of Nêryôsang's Sanskrit introduction and ch. i, 1-4 of the text indicates that the first folio of AK was already missing when the original of PB<sub>3</sub> was copied from that manuscript, and several lacunae, in the earlier folios, which have been filled up in red ink from some other source (probably the predecessor of JJ), indicate the torn condition of the earlier folios of AK. The absence of ch. i, 54-ii, 4 is due to the loss of two folios in PB<sub>3</sub>, and after ch. x, 66 all further folios are missing. In some sections in ch. vi, viii, where the Pâzand is written above its Pahlavi equivalent in AK, much confusion has been occasioned in PB<sub>3</sub> by reading the Pâzand and Pahlavi versions as two successive lines of text; and it is evident that this confusion originated in some intermediate copy between AK and PB<sub>3</sub>, though it may have been increased by further blundering on the part of the writer of PB<sub>3</sub> itself. This intermediate copy was not the predecessor of AK<sub>2</sub> and JJ, but must have been written at a later date, because AK was then defective, and PB<sub>3</sub> does not contain the emendations of ch. iii, 10; iv, 17, 18; vii, 24, and the erroneous reading *panjâmî* (ch. iv, 71) which are all found in the AK<sub>2</sub> class of manuscripts.

In MH19 (No. 19 of the Haug Collection in the State Library at Munich) the Pâzand text alternates with a Gujarâti translation, which takes the place that the Sanskrit version occupies in the copies already described. This manuscript, which appears to be fully 150 years old, was given to Haug by Dastûr Kaî-Khusrô at Surat in January, 1864. It consists of 124 folios (8 in. by 6 in.) of old Indian paper, of which the first 110 folios contain the Pâzand-Gujarâti version of ch. i, 1-xi, 201, written thirteen to nineteen lines to the page; but in many places, especially towards the end, blank spaces are left for the Gujarâti translation; and the only sections written in corrupt Pahlavi are ch. vii, 20; viii, 6, 9, 10, 12-14. The Pâzand text of MH19 very closely resembles that of AK, and must have been derived from some copy of that manuscript made before AK was mutilated, probably the early copy which was a predecessor of both AK<sub>2</sub> and JJ, because MH19 prefixes *p* to *a*/*j*âmî in ch. iv, 71, a peculiarity of AK<sub>2</sub>, JJ, JE, PA18, K28, L15,





and R, but it does not contain some other peculiarities of the AK<sub>2</sub> class of manuscripts.

A portion of the Pâzand text occurs alone in L<sub>23</sub> (No. 23 of the Zand and Pahlavi manuscripts in the India Office Library at London) which was brought from India by Dr. Samuel Guise, who was head-surgeon of the general hospital at Surat from 1788 to 1795, and obtained several manuscripts from the widow of Dastûr Dârâb, the instructor of Anquetil Duperron. The text occupies 79 folios (8 in. by 5½ in.) of Indian paper, written ten to twelve lines to the page, in the same handwriting as another manuscript (L<sub>26</sub>) which is dated A.Y. 1106 (on fol. 62), corresponding to A.D. 1737. It begins with the words hamâî ez yak bun (ch. i, 34) and extends to the end of ch. viii, 23, to which are added the words ca mainyô khîr (ch. viii, 35); but the greater part of ch. iv, 62-65 is omitted. Like AK it has corrupt Pahlavi for ch. v, 6, 7, 9-11, 14-20, 24-28; vi, 27, 32; vii, 20; viii, 6, 9, 10, 12-14, and for portions of ch. v, 12, 13, 21-23, 34, 35; vi, 14; while it also contains many other peculiarities of AK, so that it must have been derived from some incomplete copy of that manuscript, containing several of the defects of PB<sub>3</sub>.

Part of the Pâzand text, underwritten throughout with corrupt Pahlavi, also occurs in PA<sub>18</sub> (No. 18 of the Anquetil Collection in the National Library at Paris). This manuscript is in the form of a roll, and only a copy of it (No. 23 of the Müller Collection in the State Library at Munich) has been examined, in which its Gujarâti colophon is practically illegible. The text begins with the words vîspâ yazdâ (ch. i, 4) and extends to the end of ch. v, the point where most of the manuscripts of the reproduced Pahlavi text, examined in India, terminate. In its peculiarities it agrees very closely with L<sub>15</sub>, which begins with the same words; and, in some cases, it resembles R; both which manuscripts are described below.

In K<sub>28</sub> (No. 28 of the Iranian manuscripts in the University Library at Copenhagen) we have the fragments of a much more extensive copy of Nêryôsang's Pâzand text, underwritten with Pahlavi and alternating with his Sanskrit version. Only 66 folios (9 in. by 6 in.) of Indian paper remain out of the first 136, written eleven lines to the page, and containing Nêryôsang's Sanskrit introduction with ch. i, 1-ii, 8; iii, 1-25; iii, 36-iv, 106; viii, 103-ix, 16; ix, 30-x, 13; x, 71-xi, 28; xi, 55-61 of the text. The Pâzand agrees very closely with that of AK, but contains the passage omitted by that manuscript in ch. iv, 17, 18, which, with the occurrence of the erroneous Sanskrit *sakabhûttobhya* in ch. i, 49,



connects K28 with the early predecessor of AK2 and JJ. The Pahlavi is of the usual corrupt character, indicating that it is a mere reproduction from the Pâzand. As the end of the manuscript is lost, it is undated, but appears to be fully 150 years old.

A more recent fragment of a somewhat similar character is contained in X, which consists of 22 folios ( $9\frac{1}{2}$  in. by  $7\frac{1}{4}$  in.) of modern Indian paper, written thirteen to sixteen lines to the page, and bound up in the same volume as AK. This copy commences with Nêryôsang's Sanskrit introduction, after which the writer has intended to copy the Pahlavi, Pâzand, Sanskrit, and Gujarâti versions in successive sentences, but soon begins to omit all but the Pahlavi. The result is that he has written the Pahlavi of ch. i, 1-32, 34-57; ii, 1-iii, 11; iii, 13-iv, 8; iv, 10-48, 50-70, 72-100; x, 71-xi, 47; the Pâzand of ch. i, 1-22, 30-32, 34, 38, 43; iv, 14; the Sanskrit of ch. i, 1-22, 30, 31, 33, 34, 38, 43; and the Gujarâti of ch. i, 1-6, 8, 9, 11-16, 30, 31, 33, 38; iv, 14, 55, 56. The Pahlavi is much the same as that of K28, but a few of the corruptions are corrected; and, after omitting ch. iv, 101-x, 70, the writer has finally discontinued his work at ch. xi, 47.

In the last 36 folios (8 in. by 6 in.) of Indian paper in L15 (No. 15 of the Zand and Pahlavi manuscripts in the India Office Library at London) we have ch. i, 4-v, 71 of the usual Pahlavi text, written eleven to twelve lines to the page, in the same handwriting as that of L23, described above, which is about 150 years old. It agrees in many particulars with PA18, but is carelessly written and does not correspond very closely with L23. Like L23 this manuscript was brought from India by Dr. Samuel Guise.

An imperfect polyglot manuscript, R, which was given to the late Mr. J. Romer by a Dastûr in Surat, contains four versions written on old foolscap paper in parallel columns. These versions are the usual reproduced Pahlavi with a Persian transliteration interlined, the Pâzand with an interlined Persian transliteration, the Sanskrit, and a Persian paraphrase; the first two being on one page, and the last two on the adjacent page of the next folio, so that all four versions of any particular passage can be seen at once. Of this manuscript Mr. Romer sent pp. 16-31 (with the first fifteen pages of a Pahlavi-Persian Bundahish) to the late Professor M. J. Müller; he also sent pp. 32-63, 82-93 to the late Professor H. H. Wilson on 3rd December, 1836, who afterwards transferred them to Professor Max Müller; and he gave pp. 64-81, 94-143 to the late Mr. Norris. The first of these fragments, together with that of the Bundahish, now constitutes No. 10 of the Müller Collection in the



State Library at Munich ; the next two fragments were presented to the India Office Library at London, and the last two were purchased by it, in 1876. It is most probable that the first fifteen pages of this manuscript were not given to Mr. Romer, but the first fifteen pages of the Bundahish were accidentally substituted for them. The portion of it (pp. 16-143) now in Europe contains all four versions of ch. i, 28-v, 57, with the Sanskrit and Persian versions of ch. i, 25-27, and the Pahlavi and Pâzand versions of ch. v, 58-62. This manuscript is carefully written, and its Pahlavi-Pâzand texts resemble those of PA18.

In Bm, contained in folios 9-16 of No. 22,378 of the Additional Oriental Manuscripts in the British Museum Library, we have a modern fragment (ch. i, 1-31) of the reproduced Pahlavi text, interlined with a Persian transliteration, and alternating with a Persian paraphrase.


The facts that have been ascertained by careful collation of all these manuscripts, and the inferences that may be drawn from them, can be briefly stated. Of the original Pahlavi text no fragment has been discovered, although distinct traces of its former existence can be detected in the Pâzand, as will be shown below. The manuscript AK is the ancestor of all the other manuscripts examined. It contains the Pâzand-Sanskrit text prepared by Nêryôsang, and, if not the work of Âsadîn Kâkâ, it was probably written at the latter end of the fifteenth century, or fully 150 years after Nêryôsang's edition had been completed. From an early copy of AK appear to have descended the original of JJ, and, at later dates, AK2, MH19, K28, with the original of PA18, L15, and a predecessor of R. From a later copy of AK have descended PB3 and L23. While JE is evidently derived from some copy of AK2 ; and X and Bm may have come from a copy of K28.












### 3. RELATIONSHIP AND PECULIARITIES OF THE SEVERAL VERSIONS.

That the so-called Pahlavi text of the Shikand-gûmânîk Vijâr is not the original composition of any Pahlavi author is manifest in every page ; and, in many parts of the work, nearly every sentence contains some blunder that can be explained only as a misapprehension of the Pâzand. Thus, the Pz. suf. -î is nearly always expressed by -i, although it more usually stands for -e ; the Pz. vash, being often written vas, is then expressed by vâs 'much,' instead of vâs 'and by him ;' the Pz. ne is usually expressed by ne, instead of ne, as if it were considered a compound of na and e ; similarly, the Pz. a ware is taken as a compound





and expressed by ; and all the Pâzand misreadings of original Pahlavi words (as detailed on pp. xxx-xxxii) are carefully reproduced in Pahlavi characters, so as to produce new words that are unintelligible. The effect of these blunders has been to produce a pseudo-Pahlavi text from the Pâzand of Nêryôsang, in which, although the bulk of the text may be fairly correct, the reader is constantly meeting with some barbarism manufactured by a copyist in India. As the few Pahlavi passages given in AK are likewise written in this style, it would seem that the original Pahlavi text had already disappeared in the fifteenth century, and had been replaced by this pseudo-Pahlavi.

From these facts it might be rashly argued that the Pâzand was the original text of the work, but such an assumption would be altogether inconsistent with the general character and peculiarities of the Pâzand text. In the first place, we have the distinct statement of Nêryôsang, in his Sanskrit introduction, that he had translated the work 'from the Pahlavi language into the Sanskrit language, and written it with Avesta letters from the difficult Parsi letters,' which is an exact description of the process of preparing a Pâzand version from a Pahlavi text. Then, we find about a hundred words, in the Pâzand version, which can be explained only as misreadings of legitimate Pahlavi originals. As a complete list of these misreadings will be given in pp. xxx-xxxii, when describing the peculiarities of the Pâzand version, it will be sufficient here to mention a few of them. Thus, it is known, from the recently-discovered Pahlavi text of the Mainyô-i Khard, that the Pz. ôca ôi (ch. x, 67; xv, 40, 43) ought to be ô gardan; the original Pl.  val cavarman, 'for the neck,' having been taken as  val-ic valman. And that the Pz. ainâ (iv, 81; v, 46; xi, 14; &c.) and ainâsh (viii, 127; x, 11) ought to be aiginash and aiginashash, being misreadings of Pl.  adînash and  adînashash. Other undoubted misreadings, peculiar to this work, are ardiûm (ix, 4), which ought to be cihârûm, for Pl.  arbâûm; brîshaa (i, 12, 18) for  barg-gâs; dawur (v, 61) for  spûr; and deshaa (i, 12, 16) for  shâk; with the names Asarâsarâ (xiv, 19, 20, 30) for  Asrâyîlân, 'Israelites;' Sparagar (xv, 8, 9) for  Gêprêl, 'Gabriel;' and Spudâkht (x, 67) for  Spend-dâd. If these Pâzand terms are not misreadings of original Pahlavi words, as here indicated, they are inexplicable.

In this edition the pseudo-Pahlavi text of the manuscripts has been either corrected in accordance with the true meaning of the Pâzand version, or its errors, so far as they have been detected, have been



pointed out, so that a close approximation to the original Pahlavi text can be easily obtained. But, since Nêryôsang may have omitted some passages and altered others, as he has done in the Mainyô-i Khard, it is impossible to reproduce the original Pahlavi with absolute certainty; it has, therefore, not been considered desirable to publish more of the Pahlavi text than is usually found in the manuscripts.

In the transliteration of the Pahlavi the same general rules have been followed as were laid down in the introduction (pp. xxii-liv) to the *Arđâ-Vîrâf Nâmak*, with a few alterations in details due to various considerations. Thus, further identifications of words in the Sasanian and later inscriptions have settled the readings of such words as 𐭠𐭣𐭠𐭥 *bîrakh*, 'month;' 𐭠𐭣𐭠𐭥 *divâk*<sup>1</sup> (Sas. *zîvâk*), 'a place;' 𐭠𐭣𐭠𐭥 *shedruntanô* = 𐭠𐭣𐭠𐭥 *shedruntanô* = 𐭠𐭣𐭠𐭥 *shedrûntanô*, 'to send;' 𐭠𐭣𐭠𐭥 *vadîdûntanô* (Sas. *vabîdûn*), 'to do;' 𐭠𐭣𐭠𐭥 *dên* (Sas. *bên*), 'within.' The recognition of the fact that 𐭠𐭣 often stands for *aî* or *aê*, instead of *ad*, leads also to a few alterations; while the reading *yashar* for 𐭠𐭣 *ahar*, *ahl*, is laid aside, merely because the alternative reading is quite as likely. The final 𐭠 in many Huzvârish<sup>2</sup> words undoubtedly stands generally for 𐭠, though occasionally for 𐭠 or 𐭠, and its descent from a *single* Sasanian letter can be distinctly traced. It ought to be represented by -â, but, until a complete reinvestigation of Huzvârish readings has been made by some scholar as thoroughly conversant with the Semitic languages as with Pahlavi, it seems better to adhere to the traditional reading -man.

Some other alterations in transliteration have been adopted for the purpose of distinguishing between certain Pahlavi letters and compounds when used for the same sound, with the view of being able to dispense with the original characters when their use is inconvenient. This is done by using italics, not only for 𐭠, which is merely a simplification, but also for 𐭠 *d*, 𐭠 *j*, 𐭠 *l*, 𐭠 *r*, 𐭠 *l*, 𐭠 *r*, 𐭠 *v*, 𐭠 *v*, 𐭠 *z*, 𐭠 *z*, 𐭠 *z*, 𐭠 *z*, to distinguish them from 𐭠 *d*, 𐭠 *j*, 𐭠 *l*, 𐭠 *r*, 𐭠 *v*, 𐭠 *z*, 𐭠 *z*, respectively. Similarly, such abbreviated forms as 𐭠, 𐭠, 𐭠, 𐭠, 𐭠 are distinguished from the corresponding unabbreviated letters 𐭠 or 𐭠, 𐭠, 𐭠 or 𐭠, 𐭠 or 𐭠, 𐭠 or 𐭠 by italicising the representative of the abbreviated letter: or, if that be already an italic, or represents another Pahlavi letter when italic, the preceding vowel is italicised, and if there be no intervening vowel the two consonants are separated by an apostrophe, to indicate

<sup>1</sup> More probable than *jivâk*, because we find Pers. *damân*, *damik* for *zamân*, *zamî*.

<sup>2</sup> Properly *aûzvârish* or *vârish*, 'obsolescence, decrepitude.'



that the compound is abbreviated. Thus, *ac, ác, af, áf, aj, áj, ap, áp, av, áv, az, áz, haf, hap, haz, khz* are all frequent readings of *ϣ*; *adîn* of *ϣ*; *laj, raf, raz, r'e, r'j, r'z* of *ḍ*; *saz, sij, sp* of *ϣ*; *dáz, gáv, shav, sh'e, yáf, yáv, yáz* of *ϣ*; *dez, dic, éc, êf, éz, gac, gaj, gaz, íc, ív, íz, yaz, yez* of *ϣ*; and the same principle can be extended to other readings and abbreviations, so as to represent the original Pahlavi orthography with precision.

As the original Pahlavi text has not been discovered, it is to the Pâzand version we have to turn, as the best authority for the author's exact words. It has been shown (pp. xx-xxii) that we are still able to consult a manuscript (AK) of the first half of this version, which was probably written about 150 years after the Pâzand had been transcribed from the original Pahlavi by Nêryôsang, and that we have AK2, an early descendant of the same manuscript, probably written in A.D. 1569, for the whole work, with the exception of a final paragraph, or two, which have been lost. As the text of these two manuscripts is practically the same in the portion common to both, we may reasonably assume that the latter half of AK2 does not essentially differ from the missing text of AK; and in Nêryôsang's word-for-word Sanskrit translation we have an additional means of detecting the errors of all copyists of his work. But to detect Nêryôsang's own misreadings is a work of greater difficulty and uncertainty, especially when they give a plausible meaning to the text, and do not produce barbarous words.

In addition to his frequent confusion of *vash* and *azash*, for *ϣϣ*, which is corrected in the text and mentioned in the foot-notes, the following is a fairly complete list of Nêryôsang's important misreadings, detected during the preparation of this edition<sup>1</sup>:—*ainâ* (see p. xxviii) for *aiginash*<sup>2</sup>; *ainâsh* (see p. xxviii) for *aiginashash*; *ainâum* (ch. viii, 39) for *aiginasham*; *ã* (ch. i, 35; iii, 17; ix, 39; xi, 96, 142, 258; xv, 26) rarely for *aigin* (*ϣ*); *ãsh* (iv, 93, 95; v, 4; viii, 108; xi, 9-11, 17, 19, 21, 25, &c.) for *aiginash* (*ϣϣ*), rarely (iii, 9; iv, 16; x, 30; xi, 258; xiv, 80) for *yash* (*ϣḥ*); *ãshã* (iv, 88; xiii, 58; xv, 3, 69) for *aiginshã* (*ϣϣḥ*); *âtã* (xv, 122, 125) for *aigintã* (*ϣḥḥ*); *anyé* (viii, 95, 125) for *aigin é* (*ϣ ϣ*) or *aiginash* (*ϣϣ*); *aomen* (xi, 271; xiv, 77) for *anman* (*ϣḥ = ḥḥ*); *ardium* (see p. xxviii) for *cihârum*; *arg* (vi, 3) for *alag*; *arôvinâ*

<sup>1</sup> For the system adopted for the transliteration of Pâzand words see p. 217.

<sup>2</sup> Nêryôsang writes *aigish*, but he uses the form *aigin* both alone and in other compounds. It might be argued that this *aigin*, or *aigi*, is also a misreading for *adîn*, the original Huz. form, but this is uncertain, as it is very possible that *aigin* stands for *aegun* or *egun* (the letter *i* being used for *u*, as in *awadim* and *fradim*), and this would be a translation of *adîn*, meaning 'this manner, then.'





(xiv, 12) probably for *arvand nâ* (𐬀𐬵𐬀 𐬀𐬵𐬀); *aspîd* (xiii, 93) for *khuspîd*; *aspîmand* (xiii, 14) for *khuspîmand*; *aspîn* (xiii, 13, 102, 104) for *khuspîn*; *atû* (iii, 30, 32; v, 50, 53; xi, 266, 318; xv, 11, 132) for *atang* (𐬀𐬵𐬀 = 𐬀𐬵𐬀); *avâhar* (v, 77) for *afâhal*; *avamân* (xvi, 94) probably a copyist's blunder for *asâmân* (see xvi, 96); *avanâmed* (xiii, 63) for *apanâmed*; *awâ* (i, 49; ii, 3, 11; &c.) for *ângûn* (𐬀𐬵𐬀); *âw-khûn* (xiii, 6, 49, 64) probably for *afâm* (𐬀𐬵𐬀 written 𐬀𐬵𐬀); *bazagâ* (iv, 12, 16) for *bazaa-ân*; *brâdarôdî* (ii, 17, 18) for *brâdarvadî*; *brishaa* (see p. xxviii) for *barg-gâh*; *bunyasht*, *bunyashtaa* (iv, 73, 103; vi, 6; vii, 13; viii, 1, 94, 101; &c.) for *bungasht*, *bungashtaa*; *dâramaa*, *dâramaihâ* (viii, 137; x, 3, 79) correct reading uncertain; *dawur* (see p. xxviii) for *spur*; *deshaa* (see p. xxviii) for *shâk*; *farahîdaa* (viii, 74) for *parkhîdaa*; *farawand*, *farawandihe* (ix, 14; xvi, 66, 68, 69, 77) for *parwand*, *parwandihe*; *farawarâ* (v, 78) for *parwarâ*; *farawast* (iv, 12, 16; viii, 99; xi, 251) for *farazast*; *farawastaa*, *farawastaî*, *farawastan* (viii, 96; xvi, 56, 60, 67, 71-73, 108, 109, 111) for *parwastaa*, &c.; *farnast* (i, 37; x, 42, 44, 68) for *frôft*; *farwânaa* (xi, 328) for *parwânaa*; *farwarâ* (viii, 60) for *parwarâ*; *farwardâr* (iv, 61, 102; viii, 64; xii, 60; xv, 32) for *parwardâr*; *farwardârî* (viii, 57; xv, 25) for *parwardârî*; *farzidashnigar* (viii, 61) for *parzasashnigar* (𐬀𐬵𐬀𐬀𐬀𐬀); *farzînmand* (viii, 72) for *parzînmand* (𐬀𐬵𐬀𐬀𐬀𐬀); *frâ* (xiii, 54) for *parâs*; *fristagâ* (xiv, 24) for *parastagâ*; *gadashni* (iii, 20; iv, 56; viii, 122, 123, 126; xii, 64, 79) for *guzinashni* (reading 𐬀𐬵𐬀𐬀 for 𐬀𐬵𐬀𐬀); *hamekhtaa* (xi, 158) for *âmekhtaa*; *hawast* (xi, 39) for *anbast* (𐬀𐬵𐬀); *hugârend*, *hugârihe* (xi, 138; xiii, 104) for *ôkâlend*, *ôkâlihe*; *hupârd* (xvi, 17, 22, 30) for *ôpârd*; *huzvârâd*, *huzvârd*, *huzvârdan* (x, 28; xiii, 144; xvi, 80) for *hûzinhârâd*, &c.; *jâmine*, *jâminîdan* (iv, 101; xi, 145, 149, 192, 281, 359) for *gâmine*, *gâminîdan*; *jîk* (iv, 39, 41, 43) for *zîk*<sup>1</sup>; *jumê* (iv, 101; xiv, 38, 39, 76) for *jumb* (𐬀𐬵𐬀); *kharg* (xiv, 22) for *khar-kun* (𐬀𐬵𐬀); *khshnûd* (xiii, 81, 83) for *ashnûd*; *khurg* (xiv, 25) for *khôr-kun* (𐬀𐬵𐬀); *khvashkâr* (iv, 103; x, 1, 51; xi, 3) for *hûsikâl* (𐬀𐬵𐬀𐬀); *khvashkârashnî* (i, 35) for *hûsikâlashnî*; *khvashkârom* (xi, 12, 196; xiii, 149) for *hûsikâlom*; *khveshâ*

<sup>1</sup> The manuscripts use j and z indifferently in many words, because j is the nearest *Gujarâti* sound to z, but this is not the case in *Persian*, for, though 𐬵 is often used for 𐬵 in Pahlavi, this 𐬵 was not pronounced like j, but like d, as shown by the words *damân* and *damîk* for *zamân* and *zami* in *Persian*. This confusion of j and z is an additional argument for the Indian origin of Pâzand.





sometimes (i, 7; iv, 61, 62; viii, 71) for *khvesh-âin* (𐭪𐭥𐭥𐭥𐭥); *kîmâr* (xiii, 40) perhaps for *simâr*, or *dumâl*; *nigeinîd* (xiv, 74) for *niveinîd* (𐭪𐭥𐭥𐭥𐭥); *nyârashni* (xii, 79) for *nihârashni* (𐭪𐭥𐭥𐭥𐭥); *nyâwed* (xiii, 7) for *nyâzed*; *ô-ca ôi* (see p. xxviii) for *ô gardan*; *ôghâm* (i, 7, 31, 35; ix, 16, 17; x, 72; xi, 81, 97; xiii, 148) for *hangâm* (𐭪𐭥𐭥𐭥); *parekht* (xvi, 95, 102) for *firekht*; *pâsh* (xiii, 17) for *pâs* (𐭪𐭥𐭥); *rasûnâ*, *rasûnâi*, *rasûnâihâ* (xv, 41, 42, 60) for *rasvâ*, &c.; *shê* (xiv, 46, 49) for *gâh-ê* (𐭪𐭥𐭥𐭥); *Sparagar* (see p. xxviii) for *Geprel*; *Spudâkht* (see p. xxviii) for *Spend-dâd*; *sûca* (v, 38) for *sûcan*; *tân* (xiii, 6, 49, 64) for *tahân* (𐭪𐭥𐭥); *tâwānaa* (xiii, 113) for *tâzānaa*; *tharaa* (iv, 65, 66, 70, 72, 77, 79, 80) for *talaa*; this (iv, 2, 4, 22, 26; &c.) for *cish* (𐭪𐭥𐭥); *uuh* or *eh* (v, 88) for *ahu* (𐭪𐭥); *vadang*, *vadangihâ* (vi, 34; xv, 33, 42) for *u tang* (𐭪𐭥𐭥), &c.; *vâhar* (xv, 39; xvi, 69, 76, 101, 107) for *nâhar* (𐭪𐭥𐭥); *vakhsh* (xiii, 7, 49; xiv, 12) for *vâyâ* (𐭪𐭥𐭥); *vasã* (i, 41; iv, 22, 26; vi, 13; x, 44, 47, 77; xi, 48, 51, 61, 80, 81; xii, 39; xv, 85; xvi, 18, 96) for *vas-âin* (𐭪𐭥𐭥𐭥); *vazîhashni* (iii, 20) for *uzdahishni* (𐭪𐭥𐭥𐭥𐭥); *viāmānî* (xvi, 31) for *vahmānî* (𐭪𐭥𐭥𐭥); *vînākhta* (iv, 59) for *nîvākhta*; *vînârashni* (i, 30; iv, 20; viii, 127; ix, 14, 44; x, 1) for *nîvârashni*; *vînârastan* (v, 74) for *nîvârastan*; *vînârd*, *vînârdaa*, *vînârdan*, *vînârdârî* (iv, 80, 103; vi, 20; xvi, 21) for *nîvârd*, &c.; *vîrôd-dînîã* (iv, 3) for *vîrôishniã* (𐭪𐭥𐭥𐭥𐭥); *vîrôshaa* (xi, 8) for *vîrôyâ* (𐭪𐭥𐭥𐭥); *vîspã* (i, 4; xv, 25, 105) for *vîsp-âin* (𐭪𐭥𐭥𐭥); *zarîgã* (xiv, 33) for *zardagã* (𐭪𐭥𐭥); *zaspã* (v, 45; xi, 78, 306) for *zîfân* (𐭪𐭥𐭥).

These misreadings are left uncorrected in the Pâzand text of this edition, as blunders of Nêryôsang, the author of that text; but they are sometimes noticed in the foot-notes, and always mentioned in the vocabulary. More liberty has been taken with the orthography, which has been made uniform, because most of its variations may be reasonably ascribed to copyists. This uniformity is based upon the prevailing orthography of AK and a nearly contemporary manuscript (L19) of the Mainyô-i Khard, both of which may have descended, through a single intermediate copy, from the original writings of Nêryôsang, and must therefore retain more of his system of orthography than is likely to be found in later copies. When a word occurs frequently and its spelling seldom varies, this usual orthography may be reasonably attributed to Nêryôsang, even if it be inconsistent with that of cognate words; thus, we have to accept the inconsistent forms of *nyak* and *nekî*, because *nyak* occurs twelve times in AK and *nek* only once, while *nekî* occurs



35 times and nyakî not at all. On the other hand, although the plural form dāmān occurs thirteen times, dāmān five times, and dāmā only twice in AK, yet the almost constant use of ā for the plural suffix of other words in that manuscript, and 34 occurrences of dām, with only four of dām, have been considered sufficient reasons for adopting the regular plural form dāmā throughout the text. When, however, a word occurs only once or twice, or when the occurrences of one form only slightly exceed in number those of another, there is much less certainty as to the correct orthography, and more latitude is allowed for the assimilation of cognate forms.

Some of the peculiarities of Nēryōsang's orthography are detailed in p. 218, and it is also noticed that when the initial 𑀧 is used as a *radical* medial it seems to be merely a substitute for 𑀧; but an initial 𑀧 also often becomes *apparently* medial after the prefixes a-, awe-, dush-, ham-, hū-, &c.; while the medial 𑀧 is nearly always preceded by a radical consonant, and occurs in only a few words, such as āstrēnihaṣṭ, brashni, darvand, dushrâr, huzcā, huzrârdan, hrasht, hraspin, jeāni, nakhrâreḥ, rā, trā, zurrān, and their derivatives. Exceptional occurrences of 𑀧 are in Havâê, where a vowel precedes it, and in the strange form 𑀧 rh, where it seems to be initial; but this latter word can also be read uuh, and is perhaps a copyist's miswriting of ahu.

In dealing with the Sanskrit version the editors have limited their revision to a careful correction of orthographical errors, most of which may be reasonably attributed to copyists, even in the older manuscripts, although these are much freer from blunders than the later copies. Grammatical irregularities, whether euphonic or inflectional, have been treated with more reserve; it being no part of an editor's duty to alter the general characteristics of an author's language.

Any serious attempt to convert Nēryōsang's translation into classical Sanskrit would destroy its usefulness, which chiefly consists in its being a word-for-word translation, preserving the grammatical construction of the original Pahlavi by giving the Sanskrit equivalent of every word in its original place, so as to dispense with all need of a glossary. This system of translation is no invention of Nēryōsang himself, but is merely an imitation of the plan adopted by the Pahlavi translators of the Avesta; and, in carrying out this system, Nēryōsang has been nearly always careful to make his Sanskrit quite intelligible, although it must be somewhat barbarous to Hindû ears. For this purpose he has found Sanskrit a much more pliable material than the Pahlavi translators had to deal with, as the meaning of Sanskrit is too well



indicated by its inflections to be ever much obscured by displacement of its words, whereas the meaning of Pahlavi depends to a great extent upon the position of the words. In a few cases, no doubt, the reader will find the Sanskrit hardly intelligible until it is compared with the Pâzand.

In the older manuscripts the orthographical errors are chiefly those to which a writer of Gujarâti would be specially liable, such as the interchange of i and î, u and û, s and ş, and the use of sh for ksh and kh. Such errors, and the invariable use of san-, for sam-, before m, have been corrected in this edition of the text. But the constant use of n, instead of ñ, in Âharmmana has been tolerated, because a foreign name might claim exemption from Sanskrit rules of euphony; where, however, the n occurs in a Sanskrit inflection of a foreign name, the manuscripts themselves usually enforce the Sanskrit rule, as in Mâjan-darâñâm.

With regard to the doubling of Sanskrit consonants after r, which is considered optional, but is by no means equally optional in all cases, it has been thought desirable to ascertain the prevailing practice in AK, and to adhere to it throughout. When two separate words are connected in writing, any final r of the former word is not allowed to double the initial consonant of the latter word, because AK has only seven instances of such duplication against 34 cases of non-duplication. A compound consonant preceded by r remains unaltered, in accordance with seven internal and six external cases of such contact in AK. In the middle of a word r never occasions the doubling of the following consonants:—gh which occurs seven times after r, th 37 times, b four times, bh five times, y 104 times, s 31 times, and sh eight times in AK. The consonants which are doubled after r are k in two cases against one, g in 25 cases against four, c in all three cases, j in seven cases against three, ñ in all 51 cases, t in 71 cases against five, d in all 19 cases, dh (becoming ddh) in all five cases, p in six cases against two, m in 99 cases against eleven, and v in 132 cases against twelve in AK. Of the consonants remaining unmentioned no instances with r prefixed occur in AK. The mode of doubling ñ, by drawing a stroke across the single letter, as in र्ण rñna, is well known; but the somewhat similar mode of doubling g, by means of a cross stroke like the suffixed r, as in र्ग rgga, has not been generally noticed; it occurs 23 times in AK, and is commonly used in manuscripts of that age; the letter j is also occasionally doubled in the same way, as in र्ज rjja, which has been found in an old Khurda Avesta with Sanskrit translation.





Euphonic changes, due to external contact of separate Sanskrit words, are so often neglected in this work, even in the older manuscripts, that no attempt has been made to amend the text, in this particular, except in the case of final *-aḥ* = *-as*, which has been uniformly changed into *-o* before a sonant consonant or an evanescent 'a,' whenever the two words are closely connected in the same phrase and the 'a' is not followed by 'n' in combination with a consonant. This is the practice of AK in a small majority of instances, and is here made general; but, in other cases, external modification is admitted only in the particular instances actually occurring in the older manuscripts. Most of the external euphonic changes that occur in manuscripts of this work are evidently intended to facilitate the writing of separate words in a connected form, and their use is, therefore, a question more of style than of grammar.

With regard to the arbitrary connection, in writing, of Sanskrit words that are grammatically separate, the peculiarities of the older manuscripts have been strictly attended to. The enclitic conjunction *ca* is also always attached to the word to which it belongs, in the same manner as its equivalents, *-ca* and *-que*, are treated in the Avesta and Latin languages. This attachment is not only justifiable from these analogous cases and from the mutual dependence of the words, but is also imperative in about two-fifths of the occurrences of this conjunction, when its initial *c* combines with the final consonant of the word to which it is appended. A few other enclitics, such as *cit* and *vâ*, are similarly treated; but, as the habits of language are far too arbitrary to be confined by rules without exception, it has not been thought necessary to extend this treatment to all particles that may be called enclitics, unless other reasons render it desirable.

Occasionally, Nêryôsang uses a noun in a different gender, or a verb in a different class of conjugation, from that which is generally employed. Thus, he makes *madhu* always masculine, and *rocis* usually feminine; while he conjugates *ârac* generally as a verb of the first class. Such variations, if repeated, are tolerated, as being within the possible bounds of grammatical license. And a similar latitude has been allowed in dealing with his compound adjectives, in which the final component often retains a final letter that ought to have been altered.

Regarding the Persian and Gujarâti versions very little information has been collected. The Persian translation is undoubtedly modern, and has been found only in the fragmentary manuscripts R and Bm, which contain the Persian version of ch. i, 25-57 and of ch. i, 1-31,



respectively. This version is a translation of the Pâzand interspersed with explanatory clauses, some of which are of considerable length, so as to produce a text resembling, in character, the Pahlavi translations of the Avesta. The Gujarâti translation may be older, since it is found in MH19 and as a marginal addition to AK2, as described in pp. xxi, xxiv; it is probably derived from the Sanskrit version, but has not been fully examined.

The general nature of the longer explanations, interpolated in the Persian version, will be seen from the following examples of commentary appended to the several sections here cited:—

(Persian commentary on ch. i, 32):—‘And all people are brought into the true religion, because it is declared in the religion that, in the days of king Gushtâsp, one part of the world accepted the religion of Zaratusht; and, after this, in the days of the apostle Hushêdar, who will come, the religion of Zaratusht becomes current in two parts of the world; in the time of the apostle Hushêdar-mâh the religion of Zaratusht is accepted by three parts of the world; and in the time of the apostle Syôshânsh the whole world turns to the one religion of the truth of Ormazd, and then the resurrection and future existence occur. These four are the apostles of the one religion of Ormazd.’

(On ch. ii, 18):—‘Because it is declared in the religion that, in the days of king Gushtâsp, the righteous apostle Zaratusht brought a fire from the court of Ormazd, the lord, which was always alight without fuel, and in the king’s court every one touched it without being burnt. In the days of Alexander that fire went back to the spiritual existence; and in that heavenly fire, which is warm and luminous, there was no burning. The fire of hell is owing to drought, and its burning is out of smoke, for there is no light in it. And in this world the two kinds are united, the fire of drought with the fire of warmth, and, therefore, burning becomes manifest; what is light is from Ormazd, and what is smoke is from Âhriman.’

(On ch. iv, 52):—‘Every time rain is about to fall, the demon Spôzgar becomes terrible and restrains it, so that rain may not fall in the world till the creatures die. And the star Tishtar, who is superintendent over the rain, for the sake of making rain fall in this world, fights with the demon Spôzgar, and exhibits him beaten and defeated, so that rain begins to fall in the world, and it makes the world become prosperous.’

(On ch. iv, 53):—‘And their conflict was in such a way that the fire Vâjîst, which they call the fire of lightning, at once becomes flashing



and luminous, and, owing to his weapons of awful brightness, such as sword, club, and others, he exhibits those demons beaten and defeated, till they become exhausted and flee; then that flashing weapon falls upon the backs of the demons, while, wherever that weapon, the lightning, falls, the whole place is burnt; then the rain begins to fall well. Always in this way were the conflicts with the demon Âv-ush.'

In conclusion, the editors wish to remind the Parsi community of the impossibility of preparing satisfactory editions of the few Pahlavi and Pâzand texts that still survive, until a descriptive catalogue of all existing manuscripts of such works has been prepared, as a first step towards making their contents accessible to scholars. So far as public libraries are concerned, this information can be usually obtained with more or less trouble; but the contents of private libraries are practically unknown to scholars, and are often little understood by the owners themselves. At present every editor of such texts has to regret much time and labour wasted in the study of inferior manuscripts, when others of much greater importance could have been made available if he had been aware of their existence. And, what is of far greater consequence, the Parsi community have to be content with incorrect editions of their texts prepared from the inferior manuscripts which were alone accessible to the editors.

In public libraries unique and valuable manuscripts are tolerably safe, and may continue so for many generations; but private libraries have to pass through a period of loss and destruction at every change of ownership, which must occur at least once in every generation, so that many of the really valuable manuscripts, now existing in private hands, may possibly be lost in the next fifty years. Supposing, however, that complete manuscripts may be comparatively safe from wilful destruction, the same cannot be assumed with respect to unrecognised fragments, which are too apt to be considered as rubbish, merely because they contain some portion of a text unknown to their owner. So long as such fragments remain unrecognised, it is possible that their contents may be unique, and they should be carefully preserved for examination by more competent scholars, until they are recognised, and their value is properly ascertained.

[POSTSCRIPT.] Since this Introduction has been in type, an opportunity has occurred for comparing the handwriting of AK and AK<sub>2</sub> with that of a third manuscript which may be attributed to Âsadin





Kâkâ with almost absolute certainty. This is a manuscript of the Khurda Avesta (called F<sub>1</sub> in Geldner's new edition of the Avesta Texts), whose original colophon, having become nearly illegible, was afterwards copied on an additional folio by a later hand. Only the beginning of the original Pâzand colophon is now legible, but, as all the peculiarities of orthography in this portion have been accurately copied by the later writer, no doubt of the accuracy of the remainder of the copy, containing the date and names, can be reasonably entertained. It appears, from this copy of the colophon, that F<sub>1</sub> was completed in the evening of a day corresponding to the 11th January, 1591 (O. S.), and that the writer of the manuscript was Âsadîn Kâkâ Danpâl Lakhmîdar of the family of Hôrmazyâr Râmyâr.

The comparison of handwriting has shown that the writing of the oldest manuscript, AK, is altogether different from that of F<sub>1</sub>; whereas the writing of AK<sub>2</sub> very closely resembles that of F<sub>1</sub>, which was written some twenty-one years later. The chief difference is that AK<sub>2</sub> has always *Ꞣ* for initial y, while F<sub>1</sub> has always *Ꞥ*; but this variation was, no doubt, owing to the writer copying the peculiarities of his originals in each case, and only proves that he did not consider that the two forms ought to be used indifferently.

From these observations it will be seen that we may now safely conclude that AK<sub>2</sub> was written by Âsadîn Kâkâ, and that the respective ages of AK and AK<sub>2</sub> have been correctly assumed in p. xxii.





## ABBREVIATIONS USED IN THIS VOLUME.

Abl. for ablative case; abst. for abstract; acc. for accusative case; act. for active voice; adj. for adjective; adv. for adverb; AK for the oldest MS. of this work (see p. xx); AK<sub>2</sub> for MS. written by Āsadin Kākā (see pp. xxi, xxii); Ar. for Arabic; aux. for auxiliary verb; AV. for Ardâ-Virâf Nâmak; Bm for No. 22,378 of the Additional Oriental Manuscripts in the British Museum Library (see p. xxvii); Byt. for Bahman Yasht in *Sacred Books of the East*, vol. v; caus. for causative; cond. for conditional mood; conj. for conjunctive mood; cons. for consonant; Ch. for Chaldee; ch. for chapter; dat. for dative case; denom. for denominative; Far. Oim. for Farhaug-i Oim-aêvak; fem. for feminine; 1st for first person; fol. for folio; fut. for future; gen. for genitive case; GF. for Gôst-i Fryânô; glos. for glossary; Guj. for Gujarâti; Huz. for Huzvârish; impv. for imperative mood; ind. for indicative mood; inf. for infinitive mood; ins. for instrumental case; JE for MS. written by Jamshêd Edal (see p. xxiii); JJ for MS. written by Jamshêd Jâmâsp (see p. xxiii); K<sub>28</sub>, K<sub>43</sub> for MSS. Nos. 28, 43 of the University Library in Copenhagen (see pp. xxv, xvii); L<sub>15</sub>, L<sub>19</sub>, L<sub>23</sub>, L<sub>26</sub> for MSS. Nos. 15, 19, 23, 26 of the India Office Library in London (see pp. xxvi, xxxii, xxv); loc. for locative case; mas. for masculine; MH<sub>6</sub>, MH<sub>18</sub>, MH<sub>19</sub> for MSS. Nos. 6, 18, 19 of the Haug Collection in the State Library in Munich (see pp. xix, xxiv); Mkh. for Mainyô-i Khard, ed. West; MS. for manuscript; n. for noun; neg. for negative; Nêr. for Nêryôsang; nom. for nominative case; om. for omit, or omits; p. for page, or participle; PA<sub>18</sub> for MS. No. 18 of the Anquetil Collection in the National Library in Paris (see p. xxv); Pahl. for Pahlavi; pas. for passive voice; patron. for patronymical; Pâz. for Pâzand; PB<sub>3</sub> for MS. No. 3 of the Burnouf Collection in the National Library at Paris (see p. xxiv); perf. for perfect tense; Pers. for Persian; Pl. for Pahlavi, or plural; pl., plu. for plural number; pos. for possessive; pot. for potential mood; pp. for pages; p. p. for past participle; pr., pres. for present tense; prep. for preposition; pron. for pronominal; prph. for periphrastic; Pz. for Pâzand; R for MS. brought from Surat by Mr. Romer (see p. xxvi); S for Sanskrit text; s., sing. for singular number; Sans. for Sanskrit; Sas. for Sasanian; 2d for second person; Sls. for Shâyst-lâ-shâyst in *Sacred Books of the East*, vol. v; suf. for suffix; 3d for third person; Vd., Vend. for Vendidad; vol. for volume; W. for Westergaard; X for a fragmentary polyglot MS. bound up with AK (see p. xxvi); Yas. for Yasna.



# SHIKAND-GŪMÂNĪK VIJÂR.

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THE PÂZAND-SANSKRIT TEXT

OF

NÊRYÔSANG.



## OBSERVATIONS.

1. For the division into chapters the editors are responsible, but the sections are divided according to the text attributed to Nêryôsang, in which the two versions alternate.

2. The spelling of the Pâzand is rendered uniform, adhering as closely as possible to the prevailing orthography of AK; and hyphens are inserted between the components of compound terms.

3. The Sanskrit orthography is corrected, so far as *internal* combination is concerned, without noticing any variations in spelling, except in doubtful cases. But optional forms and *external* modifications are either given as they occur in AK, or treated in the manner most prevalent in that manuscript. Sanskrit scholars must observe that the construction of the sentences is that of the Pâzand text.

4. The manuscripts, mentioned in the foot-notes, are fully described in the Introduction. Their extent, age, and relative importance, so far as they each extend, are as follows:—

AK (probably written A.D. 1568) Pâz.-Sans., I, 16—XI, 145.

PB3 (more than a century old) Pâz.-Sans., I, 5—X, 66.

MH19 (about 150 years old) Pâz.-Guj., I, 1—XI, 201.

L23 (written about A.D. 1737) Pâzand, I, 34—VIII, 23.

PA18 (more than a century old) Pâz.-Pahl., I, 4—V, 95.

JJ (written A.D. 1768) Pâz.-Sans., complete.

JE (written A.D. 1842) Pâz.-Sans., complete.

K28 (about 150 years old) Pahl.-Pâz.-Sans., I, 1—II, 8; III, 1—25; III, 36—

IV, 106; VIII, 103—IX, 16; IX, 30—X, 13; X, 71—XI, 28; XI, 55—61.

R (more than 50 years old) Pahl.-Pâz.-Sans.-Pers., I, 25—V, 57.

S, the Sanskrit version, is so literal, and has so few real variants, that it is nearly equivalent to an additional Pâz.-Sans. manuscript of the time of Nêryôsang, about the fifteenth century.





## CHAPTER I.

[illegible]

नाम्ना सर्व्वींशक्त्याच साहाय्येनच स्वामिनो अहुरमज्जस्य महाज्ञानिनः सिद्धिः शुभा भुयात्  
प्रवृत्तिः प्रसिद्धिश्च उत्तमदोनेर्माज्जस्य वपुषिच पाटवं दीर्घं जीवितं स सर्व्वेषां उत्तमानां  
उत्तममनसां ॥ इदं स्कंदगुप्तानीगुप्ताज्ञान पुस्तकं मया नयरिजोसंघेन धवलसुतेन पहिलवी-  
भाषायाः संस्कृतभाषागमवतारितं विममपारसीकाक्षरेभ्यश्च अविस्ताक्षरैर्लिखितं सुखप्रबोधाय  
उत्तमानां शिक्षाश्रोतॄणां सत्यचेतसां ॥ प्रणामः उत्तमेभ्यः शुद्धमेभ्यः सत्यजिह्वेभ्यः सत्यसना-  
चारेभ्यः ॥ ॥

## CHAPTER I.

1 नाम्ना<sup>४</sup> होर्निन्दस्य स्वामिनो महाज्ञानिनः सर्वैराज्ञः सर्वैर्यगतेः सर्वैरशुकेः ॥ 2 यः अंतश्च  
अदृश्येषु अदृश्यतः ॥ 3 अस्मै स्वत्वात् एकस्मात् एकतयाच सूतधारः समारचनाय ॥ 4 अस्मै ददौ  
स्वामिने अप्रतिमज्ञेन प्राणैर्न उक्तृष्टतान् सप्त अमरान् गुरुन् नमग्रांश्च इअजदन् परलोचकरान्  
पृथ्वीचरान् ॥ 5 सप्त भूमौ चिह्नानिच जानि संति मनुष्याः गोपशयश्च अग्नयश्च धातवश्च भुवश्च  
आपश्च वनस्पतयश्च ॥ 6 अस्मै

<sup>1</sup> All om.

2 MII19 om.

<sup>3</sup> JE om.

<sup>4</sup> So MH19, S; but JJ,

JE ۱۱۱۱.

<sup>5</sup> So MH10, S.

<sup>6</sup> JJ, JE, ຊື່-ບໍ່ຢາມ)

7 JJ, JE prefix >

<sup>s</sup> All नाम.







13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

मूलानि ॥ 13 अस्याः एकः प्रकांडः प्रमाणं ॥ 14 द्वौ स्कंधविकाशौ कर्मैव प्रतीयतश्च ॥  
15 तिस्रः शाखाः सुमंतं मूर्त्तं सुकृतं यदस्ति सुमनसः सुवचसः सुकर्म्मणः ॥ 16 चतस्रो जटाः  
चतस्रो विद्या दीनेः याभिश्च भूतंभूतिः दीनिश्च सम्मार्ज्यते<sup>6</sup> ॥ 17 या अस्ति<sup>7</sup> आचार्यता  
क्षतिपता कुटुंबिकता प्रकृतिव्यवसायता ॥ 18 पंच मूलानि पंच पतयो येषां दीनेर्नामानि  
गृहपतिः वीसपतिः जंदपतिः ग्रामपतिः जरयुस्तोतिमश्च ॥ 19 एकश्च शिरसां शिरो योऽस्ति  
राज्ञां राजा स्वामी पृथिव्याः ॥ 20 अस्य अंतर्भूमौ कीर्त्तनं यदस्ति मनुष्यं प्रकटीकृतं प्रतिरूपतया  
एतासां चतसृणां विद्यानां याः पृथिव्याः ॥ 21 यथा उपरि शिरसि आचार्यता ॥ 22 उपरि  
हस्तयोः क्षतिपता ॥ 23 उपरि उदरे कुटुंबिकता ॥ 24 उपरि पादयोः प्रकृतिव्यवसायता ॥  
25 एवंच चत्वारो गुणाः ये अंतर्मनुष्ये

<sup>1</sup> JJ, JE om.

<sup>2</sup> MH19 om.

<sup>3</sup> All prefix  $\triangleright$ .

<sup>4</sup> MH19 ۱۹۵۶.

<sup>5</sup> JJ, JE 𐎧𐎶𐎵.

<sup>6</sup> The MSS. always have सन् for सम् in this word.

7 AK,



[illegible]

31 इदं अस्माभिः समवज्ञातं बहुप्रकारतया बहुजातितया यथा प्रचुरदीनीयाः प्रचुरप्रबोधीयाः  
ये अंतर्धुगे ये सर्वेऽपि अन्योन्यं संवादिनः

4 MH19,

7 MH19 ५७२.

<sup>11</sup> All कर्षितं.









































[illegible]

20 ये परीक्षायाः रत्नस्य अंतः कर्मणि चलनेच अज्ञातारः ॥ 21 दुष्टथापदान् शुद्रजंतून्  
शुभतया गणयन्ति ॥ 22 यथा अन्यायो निकृष्टत्वं यत् मनुष्येभ्यो गोजातिभ्यो नच स्त्रीयरत्नतया  
किंतु विध्वंसनात् विप्रतारणात् नास्तिक्यात् व्यामोहनात् दूजस्य ॥ 23 सर्वैस्त्वाच्च निकृष्टत्वात्  
अपरेषां दूजानां यथा द्वेषश्च क्रोधश्च कामश्च सम्मिश्रितो मनुष्येषु ॥ 24 यथा खादनं यत्  
औषधस्य कटुकतरस्य विषावलप्रस्य नच शुभस्य विस्फीतये किंतु प्रच्छादनाय दुःखस्य मांघस्य  
यत् विभिन्नरत्नात् ॥ 25 यथा वचः सत्यं अनृतं च ॥ 26 यदिचास्ति समग्रं तनुः वचसा  
अनृतेन मुक्तात्मनो मनुष्यस्य प्रभूतरतात् अन्यायात् शुद्ध्यति तेनैवच सत्येन अशुद्ध्यति ॥  
27 प्रभूतं तत् शुभं नच अनृतात् वचसः किंतु प्रच्छादनात् विघातस्य निकृष्टत्वस्य यत् सम्मिश्रितं  
निकृष्टेषु ॥ 28 सच अन्यायो नच सत्यात् वचसः किंतु निकृष्टत्वात् यत् सम्मिश्रितं निकृष्टेषु ॥

<sup>1</sup> MH19, JJ, R have **وَالِد** for **وَالِد**, which is better.

<sup>2</sup> AK, PB<sub>3</sub>, MH<sub>19</sub>, L23 om.

<sup>3</sup> PB<sub>3</sub>, MH<sub>19</sub>, R<sub>123</sub>; AK has 9 above  $\frac{1}{2}$

































































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आत्मनः पावनकर्तृणां हस्तात् शुभ्यति शुभप्रवृत्तिं अनन्तामारोहति ॥

102 संक्षेपात् इदं यत् दाता वैद्यः आरोग्यपतिः धर्त्री प्रतिपालयिता पाता शोधयिता सृष्टीनां न च व्याधिकरो दुःखकर्त्ता निग्रहकरश्च स्त्रीयानां सृष्टीनां ॥ 103 अस्ति सुयुक्ततरं अधसि लिखितं समं द्विमूलास्पदप्रकाशकारितया अंतर्नास्तिकर्त्तृत्वेन ब्रूयाणानां एकतासमालोचिनां च ॥

104 यथा युष्मभ्यं समादिष्टं समीहितं प्रकाशितमास्ते सुलोचनतया सनादिशेत पश्येत ॥

105 यतो यथाहं उपरि सनालिखं न च पदं शिष्यापनापाः<sup>6</sup> किंतु तच्च यत् शिष्यायाः दधामि ॥

106 इयं दीनिशिष्या अस्माभिः दीन्या बुद्धेः लिखितेभ्यश्च अदरपादिआवंदस्य अवाप्ता अत्र च साभिज्ञानिता ॥ 107 इयं शिष्यावद्भ्यः अंतर्दीनिकर्त्तृलिखितेषु अग्रनिर्द्वाणस्य आदरफरोदगस्य प्रोपजादपुत्रस्य यः उत्तमदीनिमतां

<sup>1</sup> MH19, JJ, JE, K28, R prefix १; compare § 61.

<sup>2</sup> See ch. v-x.

<sup>3</sup> See

ch. i, 44. <sup>4</sup> AK, PB3, JE-2, JJ १, MH19, L23, K28, R, S om.

ch. x, 36; all but JE here om.

<sup>6</sup> So all; see ch. i, 44 n.

<sup>5</sup> So S and



















































[illegible]

## CHAPTER VI.

[illegible]

अत्र दीर्यत्वात् परित्यक्त ॥ 93 यस्य कामः किल महत्तां दीनेर्माग्दुःखस्याः पूर्व्वन्यायवत्याश्च  
वाचः परिज्ञातुं ॥ 94 तेन महादृष्टांतलिखितेन तां पश्येत् ॥ 95 महत्तां सत्यतांच दीनेः  
अधिकतरं ज्ञास्यति ॥ ॥

## CHAPTER VI.

१ अपराध विप्रतारणता<sup>६</sup> तेषां नास्तिकर्त्तैति द्रुवाणानां ॥ २ ये दिगंबरान् आकर्ष्येति ॥ ३ ये उत्कर्षात् दीनीयात् आयासाच्च यः पुण्यानुशनेन भ्रष्टः संति ॥ ४ प्रलापंच अमर्यादं प्राचुर्येण प्रज्वलंति ॥ ५ इदंच ननु निरीक्षतां ॥ ६ यत् अस्याः जगत्याः यत् समं बहुप्रकारपरिवर्त्तनेन आरचनायाश्च या<sup>७</sup> अंगानां शस्त्राणां प्रतिवृद्धतायाश्च या

<sup>1</sup> "كاس" seems wanting, see S and ch. x, 52.

<sup>2</sup> AK, PB<sub>3</sub>, L<sub>23</sub> v; § 95 is Pz.-Pl.

in AK, PB<sub>3</sub>.

<sup>3</sup> § 2 is Pz.-Pl. in AK, PB<sub>3</sub>.

<sup>4</sup> AK, PB<sub>3</sub>, L<sub>23</sub> have this word

in Pl. only.

<sup>5</sup> All om.

<sup>6</sup> AK विप्रतारणा; JJ, JE विप्रतारणा.

<sup>7</sup> AK om.

















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पुनः युवत्वे मरणाच्च पुनः जीवितत्वे समागतः कोऽपि न दृश्यते वक्तुं न शक्यते ॥ २६ नच इदं मंतुं वक्तुं प्रतीतयितुं युज्यते ॥ २७ यत् प्रसादः पुण्यस्य निग्रहश्च पापस्य नास्ति ॥ २८ नच रूपस्य समग्रायाः सृष्टेः अवलोकिता<sup>६</sup> दातुः विनाशकर्तुंश्च विमार्जयिष्यती ॥

२९ इदंच यत् तेषां वात्सल्यं निर्द्वन्द्वमपि मिततरं ऋद्धत्वात्<sup>७</sup> दुष्टनामनिकृष्टात् ॥ ३० यतस्ते शुभं तत् कुर्वन्ति रक्षकाराश्च ॥ ३१ यदिच उपद्रुतं पश्यन्ति क्रंदितारो भवन्ति ॥ ३२ एतस्माच्च भाग्यात् दानात् यत् कृते अदृश्येभ्योऽदृश्यीयं भवितुं न शक्नोति ॥ ३३ एवंच रूपेण सर्वेषां क्षुधातृपावतां ॥ ३४ सर्वैषु आपत्सु हानिषु<sup>८</sup> अभीष्टपाचना आशवृत्तिः ऊर्ध्वतरनिरोद्धये

<sup>1</sup> Pl. in AK, PB<sub>3</sub>.

<sup>2</sup> § 27 is Pl.-Pz. in AK, PB<sub>3</sub>, and Pl. in L23.

<sup>3</sup> § 32

is Pl. in AK, L23, and partly so in MH19.

<sup>4</sup> JE interlines १५१२७ to agree with S.

<sup>5</sup> Probably ३१०१०१०१ in Pl., see ch. xv, 33, 42.

<sup>6</sup> Or अवलोकिता, as in JJ,

JE; AK अवलोकना.

<sup>7</sup> All रिद्धत्वात्.

<sup>8</sup> AK om.













- 6 <sup>१</sup> <sup>२</sup> <sup>३</sup> <sup>४</sup> <sup>५</sup> <sup>६</sup> <sup>७</sup> <sup>८</sup> <sup>९</sup> <sup>१०</sup> <sup>११</sup> <sup>१२</sup> <sup>१३</sup> <sup>१४</sup> <sup>१५</sup> <sup>१६</sup> <sup>१७</sup> <sup>१८</sup> <sup>१९</sup> <sup>२०</sup> <sup>२१</sup> <sup>२२</sup> <sup>२३</sup> <sup>२४</sup> <sup>२५</sup> <sup>२६</sup> <sup>२७</sup> <sup>२८</sup> <sup>२९</sup> <sup>३०</sup> <sup>३१</sup> <sup>३२</sup> <sup>३३</sup> <sup>३४</sup> <sup>३५</sup> <sup>३६</sup> <sup>३७</sup> <sup>३८</sup> <sup>३९</sup> <sup>४०</sup> <sup>४१</sup> <sup>४२</sup> <sup>४३</sup> <sup>४४</sup> <sup>४५</sup> <sup>४६</sup> <sup>४७</sup> <sup>४८</sup> <sup>४९</sup> <sup>५०</sup> <sup>५१</sup> <sup>५२</sup> <sup>५३</sup> <sup>५४</sup> <sup>५५</sup> <sup>५६</sup> <sup>५७</sup> <sup>५८</sup> <sup>५९</sup> <sup>६०</sup> <sup>६१</sup> <sup>६२</sup> <sup>६३</sup> <sup>६४</sup> <sup>६५</sup> <sup>६६</sup> <sup>६७</sup> <sup>६८</sup> <sup>६९</sup> <sup>७०</sup> <sup>७१</sup> <sup>७२</sup> <sup>७३</sup> <sup>७४</sup> <sup>७५</sup> <sup>७६</sup> <sup>७७</sup> <sup>७८</sup> <sup>७९</sup> <sup>८०</sup> <sup>८१</sup> <sup>८२</sup> <sup>८३</sup> <sup>८४</sup> <sup>८५</sup> <sup>८६</sup> <sup>८७</sup> <sup>८८</sup> <sup>८९</sup> <sup>९०</sup> <sup>९१</sup> <sup>९२</sup> <sup>९३</sup> <sup>९४</sup> <sup>९५</sup> <sup>९६</sup> <sup>९७</sup> <sup>९८</sup> <sup>९९</sup> <sup>१००</sup>

कर्म सद्यं अर्थाय कारणीयं संयुज्यते भवितुं ॥ 6 पूर्वं अर्थः कारणं च कर्मणो भवति पश्चात् कर्म ॥ ॥

7 बहुप्रकाराच्च अस्य कर्मणः प्रकटमेव<sup>३</sup> यदस्य कर्म कामीयं रुचितीयं च ॥ 8 यतः कर्मैव कर्तुः द्विप्रकारं भवति ॥ 9 अथवा कामीयं बहुप्रकारं यत् कामस्य ॥ 10 अथवा रूपीयं एकप्रकारं यत् यथा रूपीतमस्ति ॥ 11 बहुप्रकारात् कर्मणो दातुः प्रकटमेव यदस्य कर्म कामीयं रुचितीयं ॥ 12 अस्य कामो रुचितात् विभिन्नसीम्नः ॥ 13 यतः कामो बलेन मूलात्म्यदस्य रुचितस्य ॥ ॥

14 अर्थः कारणं च कर्मणः पूर्वं रुचितात् ॥ 15 यतो यावत् अर्थो रुचितस्य कर्मणो न प्राप्नोति रुचितं न भवति ॥ 16 अर्थश्च कर्मणः कारणात् भवति यस्य तत् कर्म रुचितं च सम्मुखं<sup>४</sup> विरोधीयति ॥ 17 रुचिः कामश्च

<sup>1</sup> Pl. in AK, PB<sub>3</sub>, L<sub>23</sub>.

<sup>2</sup> Ends with च in AK, PB<sub>3</sub>, MH<sub>19</sub>, L<sub>23</sub>; but see S.

<sup>3</sup> AK प्रकटनेच; JJ, JE प्रकटनेच; see § 11.

<sup>4</sup> Always सम्मुखं.

















































- 88 . . . . . 88 . . . . .  
 89 . . . . . 89 . . . . .  
 90 . . . . . 90 . . . . .  
 91 . . . . . 91 . . . . .  
 92 . . . . . 92 . . . . .  
 93 . . . . . 93 . . . . .  
 94 . . . . . 94 . . . . .  
 95 . . . . . 95 . . . . .  
 96 . . . . . 96 . . . . .  
 97 . . . . . 97 . . . . .

एकं नास्ति नाम स्यात् ॥ 88 परिज्ञानत्वं पदार्थानां एकस्य द्वितीयात् नामग्रहणत्वाच्च ॥  
 89 अशुभानां विभिन्नतया शुभेभ्यः सत्त्वा मूलास्पदतया एवं यत् एकमपि न अर्थाय अस्ति  
 अस्य द्वितीयस्य ॥ 90 यतः एकैकशः स्वीयस्वतया स्थितानि संति ॥ 91 सदैव विरोधत्वात्  
 प्रतिधातत्वं येषां अन्योत्पत्तिं प्रकटं ॥

92 चेत् कश्चित् वक्ति यत् यथा विरोधिनां विरोधत्वं प्रभूतं ॥ 93 यथा शुभस्य अशुभस्य  
 तेजसस्तमसश्च सुगंधस्य दुर्गंधश्च जीवितस्य मरणस्य च मांद्यस्य आरोग्यस्य च आनंदस्य विषादस्य च ॥  
 94 अपराणि प्रभूतानि एवं मूलास्पदानि प्रभूतसंख्यानि प्रभूतजातीनि संवदन्ति भवितुं ॥  
 95 अपरे च प्रत्युत्तरं ददति ॥ 96 यत् यद्यपि विरोधिनां प्रभूतानि नामानि प्रभूताश्च जातयः  
 संति तथापि<sup>3</sup> अंतः समुद्भूतानि द्वयोर्नामोः ॥ 97 एतेषां इमे द्वे नाम्नी बीजं समुत्पत्तेः यदस्ति  
 शुभं च अशुभं च ॥

<sup>1</sup> Better if these two words changed places, see S.    <sup>2</sup> All but S om.    <sup>3</sup> समग्राः  
 wanting.





၁၈ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၁၉ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၂၀ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၂၁ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၂၂ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၂၃ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၂၄ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .  
 ၂၅ နှစ် . သီလဝံသ . သီလဝံသ . သီလဝံသ .

98 तानि विभिन्ननामानि विभिन्नजातीनि चिह्नानि संति एतयोर्द्वयोर्बोजयोः ॥ 99 न किञ्चित् वस्तु यत् न प्रवर्जितं एतयोर्द्वयोर्नाम्नोः ॥ 100 नाभूत् न भविष्यतिच किञ्चित् यत् न शुभं अथवा अशुभं अथवा समाधिष्टं द्वाभ्यां ॥ 101 यस्मात् प्रकटं सुचक्रतरं यत् मूलास्पदं द्वितयमेव नहि बह ॥ 102 इदंच यत् शुभं अशुभात् अशुभंच शुभात् भवितुं न शक्नोति ॥ ॥

103 एतस्माच्च शक्यते परिज्ञातुं ॥ 104 यत् तत् किञ्चित् यत् शुभेन संपूर्णं संपन्नं अशुभं  
अस्मात् भवितुं न शक्नोति ॥ 105 चेत् शक्नोति पश्चात् न संपूर्णं ॥ 106 यतः एकं किञ्चित्  
चेत् संपूर्णं उक्तं अपरस्य कस्यचित् स्थानं न भवति ॥ 107 चेत् स्थानं अपरस्य कस्यचित् न  
भवति अपरंच किञ्चित् एतस्मात् न प्रभवति ॥ 108 चेत् इञ्जदः उन्नततया ज्ञानतयाच संपूर्णः  
ततोऽज्ञानत्वस्य निकृष्टत्वस्य एतस्मात् असंभूतिः



संज्ञास्य १०९ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य ११० मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य १११ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य ११२ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य ११३ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य ११४ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य ११५ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य ११६ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .

११७ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .  
 ११८ मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य . मत्तुमास्य .

परिस्फुटा एव ॥ १०९ चेत् एतस्मात् भवितुं शक्नोति पश्चात् न संपूर्णः ॥ ११० चेत् असंपूर्णः ततः  
 इज्जदत्वेन संपूर्णेन उत्तमेन स्तोतुं नाधिक्रियते ॥ १११ चेत् इज्जदः उत्तमः निकृष्टं च एतस्मात्  
 प्रभवति उत्तमतया असंपूर्णः ॥ ११२ चेत् उत्तमतया असंपूर्णः उत्तमज्ञानतया असंपूर्णः ॥  
 ११३ चेत् उत्तमज्ञानतया असंपूर्णः एवं च बुद्ध्या चैतन्येन अवबोधेन स्मृत्या च अपरैश्च विज्ञानशस्त्रैः  
 असंपूर्णः ॥ ११४ चेत् बुद्ध्या चैतन्येन स्मृत्या अवबोधेन च असंपूर्णः आरोग्येन च असंपूर्णः ॥  
 ११५ चेत् आरोग्येन असंपूर्णः मांछवान् संवदति भवितुं ॥ ११६ चेत् मांछवान् संवदति भवितुं  
 जीवितेन च असंपूर्णः ॥

११७ चेत् कश्चित् वक्ति किल सदैव पश्यामि यत् एकस्मात् रत्नात् यथा मनुष्यः सर्वं शुभं  
 सर्वं च अशुभं च कर्मणा एतेभ्यः सदैव प्रभवति ॥ ११८ तत् इति हेतोः यत् मनुष्यः एकेनापि<sup>३</sup>  
 न संपूर्णः ॥

<sup>1</sup> Perhaps <sup>३</sup> is wanting, see S. Digitized by Microsoft® AK एकेनापि.



- 119 . > . { - रसिपुस . द . रस . अरु . अस . कसुप . सलसिपु .  
 120 . > . { - रसिपुस . द . रस . वरिपुस . सलसिपु .  
 121 . स . कसुप . रसिपुस . रस . अस . रसिपुस . 122 . र .  
 123 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 124 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 125 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 126 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 127 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 128 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 129 . स . कसुप . रसिपुस . रस . अस . रसिपुस .  
 130 . स . कसुप . रसिपुस . रस . अस . रसिपुस .

119 असंपूर्णतया शुभस्य अशुभं एतेभ्यः प्रभवति ॥ 120 असंपूर्णतयाच आरोग्यस्य मांघीयंति ॥  
 121 इति हेतोः म्रियंते ॥ 122 यतो हेतुः मृत्योः युद्धं यत् द्वयोः प्रतिद्वंद्विप्रचरयोः<sup>3</sup> अंतः  
 एकरत्ने ॥ 123 तत्रच यस्मिन् द्वौ प्रतिद्वंद्विप्रचारौ<sup>3</sup> अंतः एकरत्ने स्यातां मांघस्य मृत्योश्च संभवः  
 परिस्फुट एव ॥

124 चेत् कश्चित् वक्ति यत् शुभानि अशुभानि कर्माणि संति अन्यथा तु कारको नास्ति ॥  
 125 अपरेच प्रत्युत्तरं ददति ॥ 126 यत् कर्म विना कर्तुः भवितुं एवं न शक्नोति यथा कोऽपि  
 प्रचारो विना रत्नात् रत्नेनच ॥ 127 अन्यथा तु स्वतया स्वसंस्थितेः सम्मार्ज्जनायाश्च<sup>4</sup> असंभवः  
 परिस्फुट एव ॥ 128 यतश्चेन्ननुष्यः क्रोधं कुरुते ग्वद्वनः तस्मात् दूरे ॥ 129 चेत् ग्वद्वनः स्यात्  
 गृह्णाति क्रोधस्तत्र नहि ॥ 130 चेत् मनुष्योऽलीकं वक्ति सत्यं तस्मात्

<sup>1</sup> So all but S.      <sup>2</sup> JJ, JE ७३१६.

<sup>3</sup> So AK; JJ, JE have चा for च in § 122,

and the reverse in § 123.

<sup>4</sup> All have स्मा for स्मा; JJ, JE have ता for ना, but see ch. ix, 14.



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 132 . . . . .  
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 134 . . . . .  
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 137 . . . . .  
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## CHAPTER IX.

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दूरे सच पुमान् अलीकः आकार्यते<sup>2</sup> ॥ 131 चेत् सत्यं वक्ति अलीकंच तत्र स्थानं न गृह्णाति  
 सच पुमान् सत्यः आकार्यते ॥ 132 एवंच चेत् व्याधिः संप्राप्ता<sup>3</sup> आरोग्यं तत्र नहि ॥ 133 चेत्  
 आरोग्यं समागतं व्याधिः विप्रनष्टा<sup>3</sup> ॥ 134 यथा रत्नं यत् अचंचलं भवितुं शक्नोति ॥  
 135 चंचलताच विना रत्नेन भवितुं न शक्नोति ॥ ॥

136 उपरि अयं निबंधः संपूर्णत्वे निदर्शितः ॥ 137 सूक्ष्मतया विवेकृतया तेन पश्येत  
 समादिशेत ॥ ॥

## CHAPTER IX.

1 अपरंच उपरि सत्तायां विषयस्य सर्वसाक्षितया दीनिकर्तृप्रबंधेभ्योऽवबोधाय युष्माकं अत्र  
 साभिज्ञानिनं शुद्धं ॥ 2 यतः इदंच उपरि समालिखितं तच्च यत् आलेख्यते सर्वं वीजात्  
 समाबुद्धं हूफरवर्द्धेन

<sup>1</sup> JE adds, in margin, . . . . . to agree with S.  
 omits these four words.

<sup>2</sup> Pz.



















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ज्ञानेन दातिः दर्शयिषी ॥ 34 यतो ज्ञानं कामीयं कामश्च रूपीयो भवति ॥ 35 कार्ये दत्तं सत्कार्यतया सृष्टेः पृथक् पृथक् यथा कामिन्या यथा रूपिन्या प्रकटं ॥ ॥

36 सत्तायाः प्रतिपक्षस्य पूर्व्वं सृष्टिदानात् प्रकटताः प्रभूताः ॥ 37 अस्य एका तावत् अभीप्सा या सृष्टिदानस्य ॥ 38 यथा सीमा अभीप्सायाः न सुरूपायते<sup>2</sup> वस्तुनि कृते निम्नत्वात् ॥ 39 ततो अभीप्सायाः निम्नत्वं निम्नत्वाच्च उद्वेगः उद्वेगाच्च प्रतिपक्षस्य सत्ता पूर्व्वं अभीप्साकार्यात् यदस्ति सृष्टेः ॥ ॥

40 संप्राप्तेः प्रतिपक्षस्य सृष्टौ पश्चात् सृष्टिदानात् प्रकटत्वे शस्त्रात्चनं यत् दातुः प्रत्यभिमुखं प्रतिपक्षस्य प्रागेव प्रतिपक्षप्राप्तेः ॥ 41 यत् सर्वज्ञानतया प्राक् सृष्टेः दातुः अनु रूपं ॥ 42 सम-  
 ग्राणिच शस्त्राणि सृष्टेः दर्शयिता

<sup>1</sup> Ends with • in-AK, PB3, MH19, K28.

<sup>2</sup> All have ने for ते.







6 ॥ ७ ॥ ८ ॥ ९ ॥ १० ॥ ११ ॥ १२ ॥ १३ ॥ १४ ॥ १५ ॥ १६ ॥ १७ ॥ १८ ॥ १९ ॥ २० ॥ २१ ॥  
 ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥ ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥ ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥ ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥ ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥ ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

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6 अस्य प्रतिपद्यः प्रतिघातीच कः ॥ 7 अस्य मितः सहायीच कः ॥ 8 एनंच कल्मुखं<sup>4</sup> कर्तुं कः क्षिपति ॥ 9 कत्वाच्च रत्नात् ॥ 10 असौ शोढुं कथं शक्नोति ॥ ॥

11 अन्यथा न समर्थो दातारं यथास्थतया परिज्ञातुं अस्यच स्वीयत्वे समागतुं ॥ 12 यतो यदि दातेति नाम निहितं ततोऽस्य इमानि त्रीणि नामानि सममेव सन्निहितानि ॥ 13 दानं दीनिश्च आत्माच ॥ 14 यतो दाता नाम दानात् भवतीति परिस्फुटमेव ॥ 15 इदंच यत् दाता सृष्टेः सृष्टीः सत्कार्यत्वे ददौ ॥ 16 ऋते सत्कार्यत्वात् न विमुंचति ॥ 17 सत्कार्यताच सृष्टीनां कामं दातुः परिज्ञाय विधेया ॥ 18 अकामाच्च परिरक्षणीया ॥ 19 कामात् दातुः समाचरणं अस्य अकामाच्च परिरक्षणं आत्मनः शोधनं ॥ 20 कामंच दातुः ऋते दीनेर्दातुर्न परिज्ञायते ॥ 21 दीनिश्च दाता विनिर्म्मितेति निर्विकल्पमेव ॥ ॥

<sup>1</sup> S indicates २५५५.

<sup>2</sup> Probably ६६६; both words being alike in Pl.

<sup>3</sup> Pl.

in AK.

<sup>4</sup> Perhaps for कल्मष.



22 . पृथग्विदुः . पृथग्विदुः . वा . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 23 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 24 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 25 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 26 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 27 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 28 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 29 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .  
 30 . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः . पृथग्विदुः .

22 इदानीं शक्यते परिज्ञातुं यत् इञ्जदो निर्मितवान् दीनिं परिज्ञानाय अस्य कामं ॥  
 23 परिज्ञानात् अस्य कामस्य शुद्धौ आत्मनः प्रकटायते दयालुत्वं पालनत्वं इञ्जदस्य ॥  
 24 शुद्धेश्च दीनेः आत्मनि प्रकटायते महत्त्वं मूल्यमत्त्वं दीनेः ॥ 25 संशोधनात् समीहनाच्च  
 आत्मनः प्रकटायते विप्रतारणं विमोहनं च आत्मनः ॥ 26 विप्रतारणात् विमोहनाच्च आत्मनां<sup>2</sup>  
 प्रकटायते विप्रतारको विमोहकश्च मनसां वचसां कर्म्मणां मनुष्याणां ॥ 27 सर्वत्र प्रकटायते  
 विध्वंसकर्त्ता आत्मनां ॥

28 अस्माकं इह युज्यते संशोधयितुं परिज्ञातुं च यत् स विप्रतारकः आत्मनां विध्वंसकर्त्ता  
 कस्मात् रत्नात् ॥ 29 यतो यदि एकरत्नात् दानं अपहारश्च इञ्जदस्य उदीर्यते<sup>3</sup> ततः कथं  
 इञ्जदो दीनिं शुद्धये आत्मनो विनिर्मितवान् ॥













[illegible][illegible]

48 यावत् एकवारं ॥ 49 यदहं तस्याः स्वामिनो रक्षायाः दीनेः उन्नमायाः शक्तेः श्रियश्च प्राणाच्च प्रभूतेभ्यो दुष्टागमेभ्यः तमस्त्रिभ्यः संदिग्धेभ्यो दुर्धवाचारेभ्यः गुडोऽभूवं ॥ 50 सर्वप्राणात् दीनिज्ञानस्य ॥ 51 प्रबंधमालोचाच्च ज्ञानिनां ॥ 52 महादृष्टतीभ्यः प्रबंधेभ्यो निर्घ्राणज्ञस्य आदरपादि-  
ज्ञावंदस्य ॥ 53 तस्माच्च निबंधात् यः कृतो हूफरवर्हेन रोशनेन आदरफरोवगपुत्रेण ॥ 54 यस्य निर्म्मलनिबंधः इति नाम निहितं ॥ 55 तस्माच्च योऽस्य अग्रनिर्घ्राणज्ञस्य मुक्तात्मनः आदरफरो-  
वगस्य प्रोपजादपुत्रस्य ॥ 56 उन्नमदीनिमतामग्रेसरस्य ॥ 57 दीनेर्विविच्य दीनिकर्हनिबंधः  
इति नाम निहितं ॥ 58 गुडोऽभूवं बहुभ्यः संदेहेभ्योऽजयेभ्यः रुद्रभ्यो दुष्टत्वेभ्यो दर्शनानां ॥  
59 नामांकिताच्च तस्मात् यत् विप्रतारकाणां महत्तरस्य मुख्यतरस्य दुष्टशिखातरस्य गुरोः मस्तर्ग-  
मानस्य ॥ 60 यस्य दर्शनं राक्षसीयं दीनिश्च विप्रतारका शिखाच्च विदुष्टा वेपथ्य गुप्तप्रचारी ॥ ॥





61 सन्निश्चिती यातोऽहं<sup>3</sup> तेन बुद्धिप्रायेण दीनिज्ञानवलेन ॥ 62 नच निविडप्रवाहतया  
 किंतु निर्म्मलया भिन्नदेवया<sup>4</sup> दीन्या होर्मिन्दन्यायिन्या ॥ 63 यां दाता होर्मिन्दः पुण्यात्मने  
 जरपुस्त्राय समाखादयत् ॥ 64 जरपुस्त्रश्च सत्यदूततया एकाकी द्वारे कलावतो राज्ञो गुस्तास्पस्य  
 समाजगाम ॥ 65 असौच वलवत्या जिह्वया बुद्धिसाक्षितया हस्तोपरिविन्त्यस्ततया समीमवाक्यतया  
 बहुसंदेहविभेदतया अमिश्रास्यंतानां परिस्फुटसाक्षिदातृतया दीनिं राज्ञो गुस्तास्पस्य निद्वीण-  
 ज्ञानिनांच समाखादयत् समं प्रभूतमहत्वेन ॥ 66 महत्त्वं अंतः शक्तेः शरीरिणां न विध्वस्तं ये  
 ऽस्य गाढतरां वृद्धिं ददृशुः ॥ 67 राजा स्युदाखतो<sup>5</sup> जरगरश्च अपरेच द्वीपीयाः बहुषु युद्धावलंबेषु  
 रक्तप्रवाहेषु जातेषु<sup>6</sup> दीनिं एतस्मात् प्रत्यकुर्वन् ॥ 68 यावच्च रुमस्यानं

<sup>1</sup> Pl. in MH19.<sup>2</sup> JJ, JE add .<sup>3</sup> ज्ञानतया wanting.<sup>4</sup> JJ, JE

prefix वि.

<sup>5</sup> S always पत for खत.<sup>6</sup> All यातेषु.



[illegible]

हिंदूस्थानं<sup>६</sup> ङीपे दीनेः प्रवृत्तिकारितायै पर्यटिताः संति ॥ 69 अनंतरंच आम्नायेन महत्सु राजसु  
राजवीजेषु क्रियावत्सु संप्राप्ता ॥ 70 यावच्च यावच्च महादिव्यं यत् उत्तमधातुता उपरि हृदये  
रेचितेन अस्य हूफरवर्हस्य आदरपादस्य मारस्मिंदानपुत्रस्य अंतः राज्ये अस्य दातुः साहपूरस्य  
राज्ञां राज्ञो होर्मिन्दपुत्रस्य संवादेन समं प्रभूतजातिभिः विभिन्नजातीयैः आश्मोगैः ॥ 71 तेभ्यो  
मुख्यतमेभ्यः आश्मोगेभ्यो ये अभीप्सभिः आकारिताः संति शृणुय ॥

72 रुमीयाश्च ये युगे युगे नास्तिकनामानो याताः संति बहून् प्रश्नान् दुष्टविचारान् एतस्याः दीनेः पप्रच्छुः ॥ 73 नाभूत् कस्मिन्पि प्रश्ने भ्रांतिः यः<sup>6</sup> एतस्याः दीनेः विभेदितः<sup>6</sup> ॥ 74 निर्द्वा-  
णज्ञाश्च एरानगराणां सदैव अंतस्तेषां विजयधर्तारो बभूवुः ॥ 75 न यथा अपरे दर्शनीयाः येषां  
दीनिः

<sup>1</sup> All אֵלֶּיךָ; but compare עֲלֶיךָ in § 70.

<sup>2</sup> All have עט for שט.

3 All



























. सप्त . सप्तमस्य . वृत्तस्य . अत्रात्रात्र . वृत्तस्य . सप्तमस्य . सप्तमस्य .  
 वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 30 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 . सप्तमस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 . सप्तमस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 . सप्तमस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 . सप्तमस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 . सप्तमस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .

34 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 35 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 36 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 . सप्तमस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 37 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 38 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .  
 39 वृत्तस्य . सप्तमस्य . वृत्तस्य . सप्तमस्य . सप्तमस्य . सप्तमस्य .

स्वयं च उपर्येषां शत्रोः शापकरस्य संजातस्य अस्य मनुष्यान् अन्यायरतान् नरकीयान् कर्तुं कथं  
 संयुज्यते ॥

30 द्वितीयं च इदं किल सर्वं यत् वक्ति सत्यतया शुद्धं च वक्ति किंवा नो ॥ 31 चेत् सत्यतया  
 शुद्धं च वक्ति तच्च यत् वक्ति किल पुण्ये मितः पापे शत्रुरस्मि ॥ 32 सदैव पापं पापकर्मिभ्यः  
 प्रभूतं ददाति पुण्येभ्यः पुण्यकर्मिणां ॥ 33 ततोऽस्य सत्या वाक् क्व ॥

34 द्वितीयं च इदं यदस्य कामो निकृष्टत्वे किंवा उत्तमत्वे ॥ 35 चेत् अस्य कामो निकृष्टत्वे  
 ततोऽस्य इञ्जदत्वं कुतः ॥ 36 चेत् कामः उत्तमत्वे ततः किमिति निकृष्टाः निकृष्टताश्च प्रभूताः  
 संति उत्तमेभ्यः उत्तमताभ्यश्च ॥

37 द्वितीयं च इदं यत् क्षमाधरोऽस्ति किंवा नो ॥ 38 चेत् न क्षमाकरः ततोऽस्य इञ्जदत्वं  
 कुतः ॥ 39 अथ चेत् क्षमाकरः ततः किमिति

<sup>1</sup> So all; perhaps <sup>2</sup> or <sup>3</sup>; S indicates <sup>4</sup>. These two words change places in S, which suits the context better.

<sup>3</sup> All <sup>4</sup>.







































- 112 मय्युत्त . वन्युत्त . नमस्कृतस्यो<sup>१</sup> ॥ ११३ अय्युत्त . मय्युत्त .  
 २ . नमस्कृतस्यो<sup>२</sup> . मय्युत्त . वन्युत्त . नमस्कृतस्यो<sup>३</sup> . मय्युत्त .  
 वन्युत्त . मय्युत्त . वन्युत्त . मय्युत्त . ११४ वन्युत्त . मय्युत्त .  
 नमस्कृतस्यो<sup>३</sup> . मय्युत्त . वन्युत्त . मय्युत्त . ११५ मय्युत्त .  
 नमस्कृतस्यो<sup>३</sup> . मय्युत्त . वन्युत्त . मय्युत्त . ११६ मय्युत्त .  
 नमस्कृतस्यो<sup>३</sup> . मय्युत्त . वन्युत्त . मय्युत्त . ११७ मय्युत्त .  
 नमस्कृतस्यो<sup>३</sup> . मय्युत्त . वन्युत्त . मय्युत्त .  
 ११८ मय्युत्त . वन्युत्त . मय्युत्त . वन्युत्त . मय्युत्त .  
 ११९ मय्युत्त . वन्युत्त . मय्युत्त . वन्युत्त . मय्युत्त .  
 १२० मय्युत्त . वन्युत्त . मय्युत्त . वन्युत्त . मय्युत्त .  
 १२१ मय्युत्त . वन्युत्त . मय्युत्त . वन्युत्त . मय्युत्त .  
 १२२ मय्युत्त . वन्युत्त . मय्युत्त . वन्युत्त . मय्युत्त .

112 नो चेत् एते विनाशयन्ति ॥ 113 ननु इञ्जदस्य पालनाकरः आहर्म्मनं देवान् स्वीयासु  
 सृष्टिषु किमिति मध्ये निचिक्षेप ॥ 114 यदेनां अश्रोत्रां व्यामुग्धां दुर्गतिनीं नरकोपांच  
 चक्रिरे ॥ 115 चेत् विमर्शनाय चक्रे यथा तत् यत् ब्रुवंति यदसौ अशुभं विमर्शनाय उपरि  
 सृष्टीनां ददौ ॥ 116 तदसौ पूर्वं तस्मात् मनुष्यान् सृष्टिच किं न विज्ञातवान् ॥ 117 किमसौ  
 आचार्यो विमर्शकः सर्वज्ञानी अनाकार्यः ॥ ॥

118 संक्षेपात् इदं यत् इञ्जदस्य चेत् कोऽपि प्रतिपद्यः प्रतिपाती नाभूत् ततोऽसौ  
 अनुपद्रवतया समग्रां सृष्टिं दातुं शक्तोऽभूत् किमिति न ददौ ॥ 119 चेत् समीहितवान्  
 न शक्तोऽभूत् ॥ 120 चेत् समीहितवान् न च शक्तवान् न च संपूर्णशक्तिः ॥ 121 अथ चेत् असौ  
 शक्तवान् न समीहितवान् न च पालनाकरः ॥

<sup>1</sup> Ends with अय्युत्त in JJ, JE.

<sup>2</sup> All om.

<sup>3</sup> Written, as a correction, above

मय्युत्त in AK, and added to that word in MH19.

<sup>4</sup> JE adds मय्युत्त.

<sup>5</sup> So all;

the suffix is probably not adverbial, but the conditional verb for Pl. मय्युत्त = मय्युत्त (Pz.  
 मय्युत्त).

<sup>6</sup> अथ seems wanting.



























प्रभवति ॥ 187 चेत् एते अशुभं कर्मणा चक्रुः श्रुते कामात् इञ्जदस्य ॥ 188 इञ्जदस्य च  
परिज्ञानं करणेन तेषां समुत्पन्नं ॥ 189 ततः इञ्जदो निजेन कामेन असंपूर्यः ॥ 190 मनुष्याश्च  
कामेन आदेशं इञ्जदस्य प्रतिस्खलितुं प्रतिवृद्धिं कामस्य इञ्जदीयस्य अशुभं कर्तुं बलिष्ठा  
अधिकशक्त्यश्च संति ॥ 191 इञ्जदश्च अंतः निजे कामे निजदासानां च प्राये अप्रधानतरः  
प्रकटः ॥ 192 चेत् वदंति यदमून् पश्चात् नरकनिग्रहेषु घोरतरेषु प्रापयति ॥ 193 तच्चेत्  
इञ्जदः शक्तः कर्त्ता पापकरणस्य न विमोचनं<sup>2</sup> मनस्यैषां अपहरणं लाभितरं रक्षायाश्च  
इञ्जदस्य अनुरूपितरं कर्त्तुं विमुक्तात् ॥ 194 अनुमानेनैव तेन संतुष्टोऽभूत् ॥ 195 पश्चात्  
संतुष्टोऽपि स्त्रीयां सृष्टिं निगृह्णाति ॥ 196 कार्येनैकेनापि यत् विमृशामः अथ अशक्तित्वं अथवा  
किञ्चिज्ज्ञानत्वं अथवा हीनोत्तमत्वं एतस्मात् प्रकटायते ॥

<sup>2</sup> Both विमुञ्चनं.







215 . . . . .  
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मनुष्यैको दृष्टो यो गृहीर्भो सदैव मय्याति ॥ 215 यदिच तैः तस्मात् पृष्ठं यदिदं गृहीतरं कार्यं किमिति कुरूपे ॥ 216 असौच शुद्धा प्रत्यवोचत् यत् गृहीभी मे स्वाधीना ॥ ॥

217 द्वितीयंच इदं एतेभ्यो ननु पृच्छेत ॥ 218 यत्<sup>2</sup> इञ्जदः एताः सृष्टीः दातोश्च याश्चकार सम्मुखं तासां मितः किंवा शत्रुः ॥ 219 चेत् सृष्टिमितः ततोऽस्य न युज्यते अशुभं अन्यायंच सृष्टीनां समीहितुं दातुंच ॥ 220 स्वीयानां सृष्टीनां विधूतनात् अन्यायाच्चासां कदाचित् तृप्तो न बभूव ॥ 221 चेत् सृष्टिशत्रुः ततोऽस्य न युज्यते निजबलिष्ठशानेन तत् किंचिदपि समारचितुं<sup>3</sup> दातुं यदस्य शत्रुं असानुकूलंच<sup>4</sup> असौच सम्मुखं कामं युज्यति ॥ ॥

222 इदंच ननु पृच्छेत ॥ 223 यत् इञ्जदः सदैव शुभज्ञानी सुराजा समृद्धिकरः ॥ 224 किंवा दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 225 अथवा अस्ति कदाचित् यत् शुभज्ञानी सुराजा समृद्धिकरः ॥

<sup>1</sup> So both always, but better <sup>1</sup> सकलसदृश (see S). <sup>2</sup> Both यतः. <sup>3</sup> So both, see § 51. <sup>4</sup> JJ om. च.





- 226 . . . . . 227 . . . . . 228 . . . . . 229 . . . . . 230 . . . . . 231 . . . . . 232 . . . . . 233 . . . . . 234 . . . . . 235 . . . . . 236 . . . . . 237 . . . . . 238 . . . . .

226 अस्ति कदाचित् यत् दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 227 चेत् सदैव शुभज्ञानी सुराजा समृद्धिकरः ॥ 228 ततोऽस्य न स्यात् अंतर्नगरे राज्ये बलात्कारः उपद्रवः आक्रंदश्च ॥ 229 अस्य सृष्टिमित्रता सृष्टेय सम्मुखमस्य मित्रता केवलैव ॥ 230 इति हेतोः उपरि स्त्रीयानां सृष्टीनां पालनाकरः ॥ 231 अस्य सृष्टिश्च त्रिधाप्रहरककारिणी सम्मुखं स्तुतिकरा केवलं मित्राच ॥ 232 अस्य नामच इञ्जदीयं अनुरूपं आत्मनः ॥ 233 चेत् दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 234 ततः स्वयमेव सृष्टिपु केवलः शत्रुः अस्य सृष्टिश्च सम्मुखं एवं विधा ॥ 235 इति हेतोः सृष्टीनां विभ्रंशयिता विनाशयिता विमोहनाकरः ॥ 236 अस्य सृष्टिश्च एतस्मात् आक्रंदिनी सम्मुखं युद्धकारिणी केवला विरोधिनी ॥ 237 अस्य नामच इञ्जदीयं अननुरूपनामत्तन्निभं<sup>2</sup> ॥ 238 अस्य नित्यत्वाच्च सृष्टीनां अनंतकालीयात्

<sup>1</sup> JJ . . . . . JE . . . . .; but see S. . . . . Both omit म.





































[illegible][illegible]

अस्यात्मनो न<sup>२</sup> लाभः मनुष्याणां च हानिः अस्वच निजकामोऽप्रवृत्तिः ॥ ३०३ द्वितीयं च इदं  
यत् कामेन न कुरुते किंवा अकामः ॥ ३०४ चेत् वक्ति यत् कामेन न कुरुते ॥ ३०५ ततोऽसौ  
निश्चिचेज् यत् इज्जदः शुभकामी अस्य शुभं कर्तुं न कामः ॥ ३०६ इदं असंबद्धत्वात् अवमंतुमपि  
कुत्सितं ॥ ३०७ चेत् वक्ति यत् अकामः इति हेतोर्न कुरुते ॥ ३०८ ततोऽसौ निश्चिचेज् उपरि  
कृशत्वे इज्जदस्य अंतः स्वतायां अथवा सत्तायां च विध्यंसपितुः अस्य कामं ॥ ॥

309 संक्षेपात् इदं यदस्य जगतः प्रवृत्तिकर्ता अप्रतिपद्योऽप्रतिद्वंद्वी संपूर्णो ज्ञानत्वेन उत्तमत्वेन शक्तित्वेन स्यात् इदं सकलमपि अननुरूपकर्मत्वं उपद्रवोऽन्यायश्च द्रुःखं कष्टं प्रभूतं मनुष्याणां अपरासांच सृष्टीनां न भवेत् ॥ 310 यतश्चेत् प्रवृत्तिकर्ता अप्रतिपद्यो ज्ञानत्वेनच संपूर्णः अशुभस्य असंभवने उपायं औपधंच अशुभं अप्रनेतृत्वं<sup>3</sup> जानाति ॥ 311 चेत्

<sup>1</sup> Both ✕, but see S and §§ 283, 286, 290, &c.

<sup>2</sup> Both om.

<sup>3</sup> JE om. च.













[illegible][illegible]

स्वर्गे प्रयाति तत्रापि अशुभेन अन्यायेन ॥ 324 यतस्तत्रापि शुभस्य अशुभात् पृथक् वि-  
भक्तिर्नास्ति ॥ 325 चेत् किञ्चित् शुभं अस्ति यत् विभिन्नं अन्यायात् ततोऽन्यायोऽप्यस्ति यः शुभात्  
पृथक् विभक्तः ॥ 326 इदं च प्रसङ्गेन यत् शुभस्य अन्यायस्य च विभिन्नत्वं विभिन्नत्वात् ॥  
327 यत्रयोः विभिन्नत्वं विभक्तिश्च द्वितीयोद्विभन्नत्वात् द्वयोर्मूलयोः प्रकटा ततः आशाकराणां  
आशा सत्या ॥ 328 तेषां च ज्ञानता सहायिनी ॥ ॥

329 इदंच ननु जानीयात् यत् सकलमपि वाक्यं यत् न निजेन सीमा अशृंगारं अनभिल-  
षणीयंच ॥ 330 इदंच यत् सीमा इज्जदत्वस्य मुख्यतया<sup>4</sup> ज्ञानता ॥ 331 सीमाच ज्ञानतायाः  
एका लाभवत्कर्मता ॥ 332 लाभवत्कर्मता अहानिकारिता ॥ 333 हानिकारिता प्रकारैस्त्रिभिः ॥  
334 एकाच सा यदात्मनो न लाभः<sup>3</sup> [अन्येषांच हानिः ॥ 335 एकाच सा] यदन्येषां न लाभः  
अस्यात्मनो

<sup>1</sup> Both have  $\text{سے}$  for  $\text{سے}$ , but see S. brackets, but inserts  $\text{سے} \cdot \text{سے} \cdot \text{سے}$

<sup>2</sup> JE has *o* for *u*.

<sup>3</sup> JE om. text in

<sup>4</sup> Both have ष्य for ह्य.



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339 इदं च यत् चेत् इञ्जदस्य कामः उत्तमत्वं ॥ 340 अथ च कामो नित्यः ॥ 341 अनुरूपि-  
णा च कामेन शक्तः आस्ते ॥ 342 किल मूलात् यावत् निर्व्याणं अंतर्जगति सद्यं उत्तमत्वं सदाचारत्वं  
इञ्जदकामस्य प्रदास्ते<sup>5</sup> ॥ 343 तन्ननु प्रकटनेव यत् निकृष्टत्वं अनाचारत्वं प्रभूतं विस्फीतं सदैव  
प्रचरति ॥ 344 पश्चात् अस्मादेकस्मादेव अथवा कामेन इञ्जदस्य सदैव प्रचरति अथवा  
अकामेन ॥ 345 चेत् कामेन इञ्जदस्य सदैव प्रचरति तत् स्पष्टमेव यदस्य कामश्च निकृष्टत्वे  
एवं यथा उत्तमत्वे ॥ 346 अथवा कामेन अराक्तो विपर्ययी च ॥ 347 यथा कामः

<sup>3</sup> \* seems wanting, see S and §§ 350, 357.

ॐ Perhaps for प्रदत्तमास्ते.

















[illegible]

374 उपरि एतस्मिन् वाक्ये अस्माभिर्विमर्शितं<sup>3</sup> ॥ 375 एतस्मात् द्वितीयात् एकं शक्नोति भवितुं ॥ 376 अथवा

<sup>3</sup> So both.





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## CHAPTER XII.

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यत् सद्यं सत्यं अथवा यत् सद्यं अनृतं ॥ 377 अथवा अस्ति यत् सत्यं अस्ति यत् अनृतं ॥  
 378 चेत् सद्यं सत्यं सद्यं वाक्यं एतस्मिन् वाक्ये न शोभते अनृतं किञ्चित् द्वितयं च सत्यं अनृतं ॥  
 379 चेत् सद्यं अनृतं सद्यं वाक्यं एतस्मिन् वाक्ये न शोभते सत्यं किञ्चित् सम्मिश्रं द्वितयं ॥  
 380 चेत् अस्ति यत् सत्यं अस्ति यत् अनृतं ॥ 381 ततः तच्च यत् सत्यं रत्नात् नाभेद्य सत्य-  
 तायाः ॥ 382 तच्च यत् अनृतं रत्नात् नाभेः मूलास्पदाच्च अनृतस्य ॥ 383 मूले द्वे एवं एकं  
 यस्मात् सत्यं एकं यस्मात् अनृतं ॥ ॥

## CHAPTER XII.

1 अन्यच्च उपरि परस्परविरोधिन्यां तेषां वाचि वाक्यं कियच्चित् दीनिकर्हलिखितात् ॥ 2 तच्च  
 यत् द्रुवंति यत् इत्यन्यस्य परिवर्तनं सद्यं किञ्चित् किञ्चिदपि











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अप्रधानवच्च ॥ 34 न यथा महत्त्वेन इञ्जदस्य अनुरूपं ब्रुवंति ॥ ॥

35 उपरिच एतस्मिन् निवेशे अस्ति यत् ब्रवीमि निर्मलतया ननु समादिष्टं परिज्ञातं ॥  
 36 किल किञ्चित् यत् इञ्जदीयं असौ कृशतरं अप्रधानवच्चरं कुरुते ॥ 37 यत् यो ब्रूते यत्  
 सृष्टयः स्वीयाः याः अनेन आरचिताः सद्यः अंतः अकृतादेशेऽश्रुतनिरोपे संजाताः संति ॥  
 38 अन्यथा तु<sup>6</sup> लघुतनुतापि सृष्टिः प्रत्यभिमुखं कामस्यास्य युज्यति ॥ 39 एवंच तान् प्रभूतान्  
 प्रवीणान् आचार्यान् असौ यान् विनिर्मितवान् निजयान् शूले चकार ॥ 40 अस्तिच यत्  
 हीनान् लघून् अगौरवितान् चकार ॥ 41 इदं च यत् न केवलराज्यं निजं निकृष्टेभ्यः स्वयमार-  
 चितेभ्यो न पापौ किंतु राजानं च<sup>6</sup> स्वं स्वयमेव सप्रतिपातितं कुरुते ॥ 42 कर्तृत्वं निजं  
 स्वभावेनैव स्वयं विध्वंसते ॥

<sup>1</sup> Both insert ३; perhaps a miswriting of ५ (for ६), as S does not indicate final २.

<sup>2</sup> Connected with §§ 52, 53.

<sup>3</sup> JE om.

<sup>4</sup> Both have २ for ३.

<sup>5</sup> JJ om.

<sup>6</sup> JJ om. च.































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यो ज्ञानस्य ॥ २० यतश्चेत् एतस्मात् खादिप्यसि मरिप्यसि ॥ २१ असौ पश्चात् सप्यमेकं अंतः  
 उद्याने चकार ॥ २२ सच सप्यो हउआ<sup>२</sup> विप्रततार उक्तवान् यत् एतस्मात् वृक्षात् चित्तु भक्षाम<sup>३</sup>  
 आदमायच ददाम<sup>३</sup> ॥ २३ साच इत्येवमकरोत् ॥ २४ आदमोऽपि सध्वं तथैव अखादत् ॥ २५ ज्ञानं च  
 एवं समुत्पन्नं यदेते विवेजुः शुभं अशुभात् नच मृताश्च<sup>४</sup> ॥ २६ एतैर्दृष्टं परिज्ञातं यत् विनगनाः  
 संति ॥ २७ अथस्तात् वृक्षस्य गुमाः बभूवुः ॥ २८ एते पतैश्च<sup>५</sup> वृक्षस्य स्त्रीयं वपुः समावृणन्  
 लज्जया विनग्नत्वस्य ॥ २९ पश्चात् आदीनः उद्याने समाययौ आदमं च नाम्ना समाकारयत् यत्  
 क्वासि ॥ ३० आदमश्च प्रत्युत्तरं ददौ यदयं अस्मि अथस्तात् वृक्षस्य इति हेतोः यतो विनग्नोऽस्मि ॥  
 ३१ आदीनश्च क्रोधं चक्रे ॥ ३२ उक्तं यत् केन परिज्ञातं ते<sup>६</sup> यत् विनग्नोऽस्ति ॥ ३३ मा कदाचित्  
 त्वया तस्मात् वृक्षात् ज्ञानस्य<sup>७</sup>

<sup>१</sup> S indicates ॐ ह्रीं ॥ २० ॐ ह्रीं ॥ २१ ॐ ह्रीं ॥ २२ ॐ ह्रीं ॥ २३ ॐ ह्रीं ॥ २४ ॐ ह्रीं ॥ २५ ॐ ह्रीं ॥ २६ ॐ ह्रीं ॥ २७ ॐ ह्रीं ॥ २८ ॐ ह्रीं ॥ २९ ॐ ह्रीं ॥ ३० ॐ ह्रीं ॥ ३१ ॐ ह्रीं ॥ ३२ ॐ ह्रीं ॥ ३३ ॐ ह्रीं ॥, as in § 139; but ॐ ह्रीं ॥ is good Pahlavi.

हउयां, JE हउयायां.

<sup>३</sup> Both have मः for म.

<sup>४</sup> Both मृताश्च.

<sup>५</sup> JE

पतैश्च.

<sup>६</sup> JE om.

<sup>७</sup> Both om.













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यत् रोचिपं ददर्श सचमत्कारं समीहे ॥ 57 चेत् वदंति यत् न रोचिष्मान् आसीत् न तमोमान् ॥  
 58 तत्तेषां तृतीयं प्रकटयितुं युज्यते यत् न रोचिष्मान् नच<sup>1</sup> तमोमान् ॥ 59 अन्यथा तु यस्य  
 स्थानं निवासश्च अंतस्तमसि उदकेच कृष्णे आसीत् येनच सदैव रोचिः न दृष्टा आसीत् स  
 रोचिपं दृष्टुं कथं शशाक ॥ 60 अस्य इअजदत्वं कस्मात् ॥ 61 यतो ननु सर्वोऽपि यः अंतस्तमसि  
 निवसति स रोचिपं दृष्टुं न शक्नोति ॥ 62 इदंच यचेत् मूलं निवासश्च तमिस्रमासीत् ततः  
 प्रत्यभिमुखं रोचिपं स्थातुं कथं शशाक ॥ 63 यतः इदं प्रसिद्धनेच यत् तमिस्रं प्रत्यभिमुखं रोचिपं  
 स्थातुं न शक्नोति यतः प्रतिस्वत्यते प्रच्छादयतेच ॥ 64 द्वितीयंच इदं यत् सा जगती या  
 पयोरुधिरा विस्तीर्णा सीमावती आसीत् किंवा निःसीमा ॥ 65 चेत् सीमावती आसीत् ततो  
 बहिरस्याः किमासीत् ॥ 66 चेत् निःसीमा आसीत् ततो













































१३६ . सकृद . वाजिपुंस . अ . वा . वद . वद . १३७ . वद . वद .  
 वद . वद . वद . वद . वद . वद . १३८ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १३९ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४० . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४१ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४२ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४३ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४४ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४५ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४६ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४७ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४८ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १४९ . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद . १५० . वद . वद . वद . वद .  
 वद . वद . वद . वद . वद . वद .

एवं सम्राकारं नाकरोत् यत् सप्पोंऽन्योऽपि वा<sup>२</sup> दुष्टमनाः ततांतर्न प्रयाति ॥ १४३ अस्य अलीकत्वं च  
 एतस्मात् प्रकटं यदुक्तं किल चेत् एतस्मात् वृक्षात् खादिष्पसि मरिष्पसि एते च अखादन् परं न  
 मृताः किंतु ज्ञानवन्तश्च बभूवुः ॥ १४४ एते शुभं अशुभात् विवेचुः ॥ ॥

१४५ इदं च यत् कथं विरोधि द्वंद्विच ज्ञानं च समं कामेन आदेशेन च ॥ १४६ यतश्चेत् इयेष<sup>३</sup> खाद्यं  
 तस्मात् वृक्षात् असौ आदेशं च अखादनेन ददौ ज्ञानं च तेन समुद्रभूय यत् खादितं ॥ १४७ तन्न तु  
 प्रकटमेव त्रितयमपि अन्योऽयं विरोधि कामो ज्ञानं च आदेशश्च ॥ १४८ इदं च यत् किल आदमः  
 पापं चक्रे शापश्च यः कृतः उपरि सद्येषु मनुष्येषु युगे युगे प्राप्नोति अन्यायतया ॥ १४९ सर्व-  
 प्रकारतया यत् समालोचामहे अचेतनोऽज्ञानो ग्रहिलवाक्च ॥ १५० अनेन संबंधेन दीर्घत्वात् इदं  
 एतावदेव पूर्णमोहितं ॥ ॥

















[illegible]

स्त्रीयेन हस्तेन नवतिसहस्राणि आराधकानां समारचति<sup>३</sup> एनंच यावत् निशावसानं सदैव समा-  
राधयन्ति अमून् पश्चात् स्रोतसा ज्वलनीयेन नरके समुत्सृजति ॥ ३७ चेत् दृष्टो बलात्कारी  
अनाचारीच अनेन प्रकारेण कार्ये पुण्येच सुकर्मत्वेच संसारिणां भवितुं कथं संयुज्यते ॥  
३८ चेचासौ<sup>४</sup> वराकान् आराधकान् भक्तिशीलान् आदेशय्योतृन् निर्मलकर्मिणः सह अपरैः  
पापकारिभिः नरके अनंतकालीये अवकिरति ॥ ३९ यथा<sup>५</sup> तच्च यत् अपरे समुदायीकाः  
समुद्भिरन्ति यत् इज्जज्जो दिने शशोत्पानीये सूर्यं चंद्रं सह अपरैः पापकारिभिः नरके ददाति  
तेन हेतुना यदस्ति मनुष्यैः तेषां प्रणामः सम्मुखं कृतः ॥ ॥

40 अन्यस्मिन् स्थाने इदं निगदति यच्चेत् मेहादरो<sup>6</sup>ऽव्राहीमो मितः आदीनस्य लोचनव्यथा-  
पीडितः ततः स्वयं आदीनः प्रच्छन्नत्वे समापयो ॥ 41 अस्योच्छीर्षकेच<sup>7</sup>

<sup>1</sup> Both insert ›, but see S.

<sup>2</sup> JE om.

<sup>3</sup> So both, see ch. xi, 51.

4 Or

यतश्चासौ ; both having यतेचसौ

5. IJ तथा

<sup>6</sup> Transcript of Pz.

7 JJ om. च.























78 . . . . . 78 . . . . .  
 . . . . . 79 . . . . .  
 . . . . . 80 . . . . .  
 . . . . . 81 . . . . .  
 . . . . . 82 . . . . .  
 . . . . . 83 . . . . .  
 . . . . . 84 . . . . .  
 . . . . . 85 . . . . .  
 . . . . . 86 . . . . .  
 . . . . . 87 . . . . .

आदीनः कामराजा ॥ 78 उत्कटतरोऽप्रतिपद्यः कामकारी कोऽपि न समर्पयति उपरि मत्प्रलापे वक्तुं ॥ ॥

79 विस्कीतं प्रभूतं प्रलापं यत् पूणीशुद्धितया अस्माकं लिखितुं प्रलंबतरं प्रतिभासितं ॥  
 80 योऽवलोमा व्यस्ताचारः एतस्मात् वाक्यात् तस्मै वाक्स्वतंत्रस्य गुरोर्भूयात् ॥ 81 यावत्  
 भवति सुप्रबुद्धो यथास्थित्वात् सद्वागमानां सत्याच्च तस्मात् यदस्माभिरुक्तं ॥ 82 ननु चेत् स  
 इअजदो यस्येदं साभिज्ञानं लक्ष्यं<sup>5</sup> ततः सत्यं एतस्मात् दूरे ॥ 83 प्रतिपालनं च एतस्मात्  
 वहिस्तरं ॥ 84 अस्य ज्ञानत्वं च उपरि न विभक्तं ॥ 85 यतोऽयं स्वयं अस्ति दूजो यो  
 नरकाधिपतिः तिमिराकरः तमोवीजः ॥ 86 यस्य व्यामुग्धाः देवत्वदुष्टाः आदीननाम्ना सुर्वन्ति  
 प्रणामं च कुर्वन्ति ॥ 87 उपरि एतस्मिन् पदे अत्र परिपूर्णं ॥ ॥

<sup>1</sup> Both have { for \*.

<sup>2</sup> Better \*.

<sup>3</sup> JE, S om.

<sup>4</sup> Both insert \*.

<sup>5</sup> Both omit च *Univ Calif - Digitized by Microsoft ®*































ॐ नमो भगवते वासुदेवाय । ५१ इदं च यच्चेत् पुत्रो न लघुः पितुः तत् पिता च  
 पुत्रात् न महान् ॥ ५२ तच्चेत् पिता पुत्रात् अथवा पुत्रो न पितुः उन्निर्यते अधिकरोति च ॥ ५३ इदं  
 निःसंदिग्धमेव यत् सर्वं एतस्मान्नस्मात् यस्य अस्येति यत् स्वमातुर्वीजं लघु शक्नोति भवितुं ॥  
 ५४ यदि कालेन यदि वान्वयेन ॥ ५५ चेत् पुत्रो न लघुः पितुः तत्कालेन कृतात् नादिर्न महान् ॥  
 ५६ द्वावापि मूलास्पदं शक्नुतः भवितुं ॥ ५७ सृष्टिश्च स्रष्टुर्न लघ्वो स्रष्टा च सृष्टिर्न महान् ॥ ५८ सर्वं  
 यथा उन्निर्यते उपमर्यादितरं ॥ ५९ इदं च यच्चेत् पुत्रः सकलेन ज्ञानेन तुल्यः पिता तत् पिता च  
 एवं अज्ञानो यथा पुत्रो यो मरणात् मूलवेशनाच्च स्वीयात् अवेज्ञा वभूव ॥ ६० यावन्नैविधृत्य  
 निकृष्टेन नृत्युना कष्टतया च निबन्ध निहतः ॥ ६१ न विज्ञातवान् तेन यतस्तैः एतस्मात्







































- 141 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 142 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 143 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 144 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 145 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 146 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 147 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 148 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 149 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .  
 150 . लसुद . वृष . त्रिपुण्ड्र . स . द . वृष . त्रिपुण्ड्र .

141 असौ द्वितीयं च जुहूदानां सप्ताः पर्व्वतीया जुहूदा इत्याकारयत् ॥ 142 तान् उवाच यत्  
 कथं यूयं पुण्यं शक्ताः कर्तुं यदि पातककरा जुहूदाः स्य ॥ 143 असौ न निजं पितरं पातक-  
 कर्माकारयत् ॥ 144 इदंचोद्दिशति यत् सर्व्वेऽपि वृक्षाः ये पित्वा न<sup>1</sup> उन्नाः खनिष्यन्ते<sup>2</sup> अग्नौ च  
 अवकरिष्यन्ते ॥ 145 यस्य एतस्मात् वाक्यात् शक्यते परिज्ञातुं यत् संति वृक्षाः ये पित्वा न उन्नाः  
 खनितुं<sup>2</sup> अवकरितुं च योग्याः ॥ 146 द्वितीयं च इदं यत् स्त्रीभ्यः समागतोऽहं स्त्रीभ्यः न प्रति-  
 कृतोऽहं ॥ 147 यस्मात् शक्यते परिज्ञातुं यत् स्त्रीयत्वं अस्त्रीयत्वं च द्वितीयमास्ते ॥

148 इदंचोद्दिशति यत् पितरं आकाशे ते भूयात् राज्यं तवैवं भूयात् कामो जगत्वं यथा  
 आकाशे ॥ 149 मयं देहि अन्नं संततीयं मां मा समुत्सृज संशयत्वे ॥ 150 एतस्मात् वाक्यात्  
 परिस्फुटं यदस्य कामो जगत्वं न एवं

<sup>1</sup> Both om.

<sup>2</sup> Both have प for ख.

















28 . वासा . मरुता . न . मस्यस्योवासा . 29 . ॐ . वासा .  
 . ॐ . वासा . मरुता . न . मस्यस्योवासा . ३० . वासा . मरुता . न . मस्यस्योवासा .  
 . ३१ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ३२ . वासा . मरुता . न . मस्यस्योवासा .  
 . ३३ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ३४ . वासा . मरुता . न . मस्यस्योवासा .  
 . ३५ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ३६ . वासा . मरुता . न . मस्यस्योवासा .  
 . ३७ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ३८ . वासा . मरुता . न . मस्यस्योवासा .  
 . ३९ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ४० . वासा . मरुता . न . मस्यस्योवासा .  
 . ४१ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ४२ . वासा . मरुता . न . मस्यस्योवासा .  
 . ४३ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ४४ . वासा . मरुता . न . मस्यस्योवासा .  
 . ४५ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ४६ . वासा . मरुता . न . मस्यस्योवासा .  
 . ४७ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ४८ . वासा . मरुता . न . मस्यस्योवासा .  
 . ४९ . ॐ . वासा . मरुता . न . मस्यस्योवासा . ५० . वासा . मरुता . न . मस्यस्योवासा .

28 वृष्टिश्च वीर्यं माजंदरदेवानां बभूव ॥ 29 तेन हेतुना यत् माजंदरदेवाः चक्रपदे निवद्धाः  
 संति ॥ 30 ये रोचिपं अगिलन् ॥ 31 नवप्रकारतया विवेकतया विचित्रतया कालस्य रोचिपं  
 तेभ्यो विभक्तुं द्वादशराशीः<sup>2</sup> दुहितरः कालस्य उपकंठं माजंदरदेवानां नराकृतीनां निदर्शयति ॥  
 32 यत् यावत् तेषां माजंदरदेवानां दर्शनात् तासां कामः समुदेति ॥ 33 वीर्यं च तेभ्यो विभज्यते ॥  
 34 सा रोचिः या अंतर्वीर्यं जगतामवकीर्यते ॥ 35 वनस्पतयो वृक्षाः धान्यानि च तेभ्यः समुद्भवति ॥  
 36 रोचिर्वा अंतर्मजंदराणां वीर्येण विभज्यते ॥ 37 सा च या अंतर्जगतीषु हेतुना वनस्पतीनां  
 जगतीभ्यो विभज्यते ॥

38 द्वितीयं उपरि विभिन्नरत्नत्वे जीवस्य तनोश्च इदं यत् जीवः अंतर्विषुपि निवद्धो गुप्तां<sup>3</sup>  
 क्षिप्तः ॥ 39 यथा दाता धाताच<sup>4</sup> सध्वेषां सृष्टिमतां शरीरिणां<sup>5</sup>

<sup>1</sup> Better add वासा, as in § 25 and S.

<sup>2</sup> So both.

<sup>3</sup> Both गोत्वां; see § 25.

<sup>4</sup> JJ धत्ताच for धत्ताच.

<sup>5</sup> JE सरिणां.



















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प्रवर्त्तनत्वात् स्वीयात् वेत्ता सीमामान् संयुज्यते कलयितुं ॥ 74 चेत् निःसीमो न वेत्ता ॥ 75 आदौ  
 ज्ञानं ज्ञानिनोऽस्य सूक्ष्मतरं परिज्ञानं यत् स्वीयस्ततायाः यथास्ततायाः कियत्तायाश्च ॥ 76 यश्च  
 तस्याः स्वीयायाः समग्रायाः स्वतायाः यथास्ततायाः कियत्तायाश्च अवेत्ता उपरिच अपरायाः  
 यथास्ततायाः कियत्तायाश्च ज्ञानी बभूवेति वदतामनृतं<sup>4</sup> ॥ 77 इदं च यत् यथा निःसीमः अप्र-  
 वर्त्तनत्वात् ज्ञानेन न प्रवर्त्तते ॥ 78 तत् इदं यदसौ समग्रः स्वयं ज्ञानी किंवा अस्ति अज्ञानः  
 समग्रो रोचिष्मान् किंवा अस्ति तमिस्री समग्रो जीवन् किंवा अस्ति मृतः इदमपि अवेत्ता ॥ ॥

79 द्वितीयं च इदं यत् रोचिषं जीवंच यदत्त<sup>5</sup> ऊरुः कोऽयामि विभागः सर्वकालादस्ति किंवा  
 नो ॥ 80 चेत् विभागः स्वत्वात् कालस्यास्ति तदहो विचारय च यत् किंचित् यस्मात् विभागं  
 विभक्तुं शक्यते विभागवान् शक्नोति भवितुं ॥ 81 विभागवान् चेत्

<sup>1</sup> Both om.<sup>2</sup> Both ७५०.<sup>3</sup> Both insert ५, but see S.<sup>4</sup> J.J चवक्तामनृतं,

J.E चदतामनृतं; see § 69.

<sup>5</sup> Both यदत्त



. सन्मिलितः ३ अन्यथा नाधिकरोति ॥ 82 सन्मिलितश्च कृते मेलयितुः येन स सन्मिलितो  
 मिलितः अन्यथा न संवदति ॥ 83 चेत् विभागः खंडं सीमावान् ४ अवलोक्यते मूलेनापि  
 यस्मात् विभागः अमुना प्रकारेण खंडेन सीमावता भवितव्यं नहि संदेहः ५ ॥ 84 तेन यतो निगदंति  
 यत् सर्वेऽपि फलभागाः मूले सात्त्विकादितः ॥ 85 तच्चेत् विभागं खंडं सीमावंतं पश्यामि तत्  
 मूलमपि चेत् खंडं विभागेभ्यः सन्मिलितं सीमावत् अन्यथा भवितुं न शक्नोति ॥ 86 इदं च यत्  
 निःसीमो न विभज्यते ॥ 87 यतो विभागः समवायात् विभज्यते ॥ 88 समवायश्च उपरि  
 सीमामन्तायां साक्षी ॥ 89 यथाहं उपरि न्यदर्शयं ॥ 90 यत् सत्तां यथास्थतांच मूलस्य कृते  
 उपमानात् प्रतिरूपाच्च फलस्य अन्यथा नावलोकयामि ॥ 91 सर्वं किंचित् फलेनावलोक्यते ॥  
 92 मूलेनापि अमुना प्रकारेण भवितव्यमेव ॥ 93 तच्चेत् खंडत्वं सीमामहं च

<sup>1</sup> In § 64.

<sup>2</sup> Both सन्मिलितः.

<sup>3</sup> Both have always सन् for सम् in this word.

<sup>4</sup> So both.

<sup>5</sup> JJ नहि संदेहः.













ॐ मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।  
 109 मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।  
 ॐ मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।  
 110 ॐ मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।  
 111 ॐ मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।  
 ॐ मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।  
 ॐ मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् । मन्त्रायाम् ।

ज्ञानेन अवलोकितं अंतर्ज्ञानेन प्रवर्तितं ॥ 109 किञ्चिदपि विना तत् यदंतर्ज्ञाने समग्राय<sup>2</sup>  
 प्रवर्तितं दृष्टं अन्यथा संपूर्णं<sup>3</sup> न परिज्ञायते ॥ 110 कस्यचित् पदार्थस्य परिज्ञानं समग्राव-  
 लोकनेन पदार्थस्य भवति ॥ 111 समग्रावलोकनं च पदार्थस्य समग्राप्रवृत्त्या च पदार्थस्य अंतर्ज्ञाने  
 भवति<sup>4</sup> ॥

<sup>1</sup> Better मन्त्रायाम् ।

<sup>2</sup> Both समग्राये.

<sup>3</sup> JE has संति and omits the

rest of the section, as if its original were illegible.

<sup>4</sup> Both भवितुं. JJ and JE both break off at this point, without concluding the subject; and no other MS. has yet been discovered that extends farther. The quantity of text that has been lost is probably small, for, if we suppose that the old MS. AK was originally complete, and was divided into two equal portions in consequence of some division of family property, as the portion extant ends with ch. xi, 145, the missing portion could hardly have extended more than two pages further than the text is printed in this edition. The additional MS., described in the Introduction as AK2, which was not available till half of the Pâzand text was in type, and is now supposed to be the MS. of 1569, also breaks off at the same point as JJ and JE.



# SHIKAND-GŪMÂNĪK VIJÂR.

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THE PAHLAVI TEXT,  
CHAPTERS I-V.



## OBSERVATIONS.

1. The Pahlavi manuscripts of this work rarely extend beyond these first five chapters. The few exceptions, known to the editors, are mentioned at the end of the text. But, as the Pahlavi version, now extant, is evidently a mere reproduction from the Pâzand, it seems unnecessary to print more than its usual extent. For the same reason, many trifling variations in the manuscripts are left unnoticed, and the Pahlavi orthography is freely corrected to agree with that in general use.

2. In the text, the chapters and sections are made to correspond with those of the Pâzand version, and the words are divided as usual in the manuscripts, the conjunction *va* and relative *i* being not separated from the words to which they belong. But, in the transliteration, hyphens are used, both for connecting the components of compound terms, and for dividing words into their component parts.

3. The meaning of the italics and apostrophes in the transliteration is as follows:—*a*, *d*, *h*, *kh* are used where one turn of the Pahlavi letter is omitted, as in *u* for *u* or *u*, and *u* for *u*; *c* has the sound of *ch* in 'church'; *d* is used when its sound is represented by *u*; *j* when written *u*; *l*, *r* when written *u* or *u*; *v* when written *u*; *z* when written *u* or *u*; *zd* when written *u*; *dip*, *sp*, *saj*, *sic*, *sij* when written *u*, for *u* or *u*; *êc*, *êj*, *êz*, *gac*, *gaj*, *guj*, *yez* when written *u*, for *u*; *raj*, *r'j*, *r'z* when written *u*, for *u*; and *ih* indicates the correction of an erroneous *ik*.

4. The manuscripts mentioned in the foot-notes are fully described in the Introduction. Their extent, age, and relative importance (so far as their Pahlavi text is concerned) are as follows:—

K28 (about 150 years old) I, 1—II, 8; III, 1—25; III, 36—IV, 106; &c.

PA18 (more than a century old) I, 4—V, 95.

LI5 (written about A.D. 1737) I, 4—IV, 39; IV, 41—V, 71.

R (more than 50 years old) I, 28—V, 61.

X (perhaps the same age) I, 1—32; I, 34—III, 11; III, 13—IV, 8; IV, 10—48, 50—70, 72—100; &c.

AK (probably four centuries old) V, 6, 7, 9—28, 34, 35, 81, 95; &c.

Bm (perhaps 50 years old) I, 1—31.

Other manuscripts were originally collated at Poona, but hardly any particulars about them have been preserved.





## SHIKAND-GÛMÂNÎK VIJÂR.

CHAPTER I.

[illegible]

## CHAPTER I.

1 Pavan shem-i Âûhar<sup>mac</sup>l, khva<sup>d</sup>âi-i mahîst va-dânâk, vîsp-khva<sup>d</sup>âi, vîsp-âkâs, va-vîsp-tûbânû, (2) mûn dên-ic maînôgânû maînôg. 3 Afash min benafshman<sup>ih</sup>-i aêvak pavan aêvak<sup>ih</sup> aûstîgânû dfrîdanû. 4 Afash yeha-bûnd, pavan nafshman anahambu<sup>ik</sup> zôhar, avartar haft ameshôspend, va-vîspânû yas<sup>d</sup>ânû-i maînôgânû stihânû, (5) va 7 stih dakhshakân-i hômand mar<sup>d</sup>ûm, gôspend, âtâsh, ayôkshûst, zamîk, mayâ, aûrvar. 6 Afash yeha-bûnd mar<sup>d</sup>ûm pavan

<sup>1</sup> All om.

<sup>2</sup> All ١٩, by confusing Pz. ١٩ with ١٩.

3 All 'သုတ္တံ.

The misuse of *u* for *u* is nearly constant in the MSS., and is corrected, without further notice, wherever italic *ih* is given as the reading of *u*. <sup>4</sup> Bm *u*<sup>h</sup>*u*, which seems

[illegible]



















וְכִי וְאֵלֶּיךָ מִן הַמִּדְבָּר מִן הַיַּבֵּשׁ מִן הַיָּם מִן הַבְּרָכָה מִן הַיָּם מִן הַיָּם מִן הַיָּם

vaḷ kabed barhâm han-bêshin shâyast yehevûntanô, pavan hamâkîḥ, min  
aêvak bûn-î drôjanîḥ aît.

35 Zak li, Gabraân-farûkhû-î Aûharmazd-dâdân hômanam, denman pasâ-jishnô kard, cîgûn li khaditûn, dên hanbâm, kabad-sardakîh kabad-dênôîh kabad hû-sikâlishnîh-î kêshânô; (36) zakam dên ham apôrnâêdârîh hamvâr taftîk-mînishnîhâ khvâstâr vajôstâr-î râstîh yehevûnêd hômanam. 37 Ham cîm râi val-ic kabad kêshvar va-zrêh vîmônd frôft hômanam. 38 Afam denman bangerdik gôbishnân-î ajash âit pûrsishnô-î râstîh-kâmakân, afash min nipîk va-âiyyâd-kâr-î pêshînîk dânakân râstân dastôbarân, va-nâmecisht zak-î hû-fravarêd Âtûr-pâdiyâvandân, cîdanô vijîdanô ghal denman âiyyâd-kârân, Shikand-gûmânîk Vijâr shem hankhetûnêd. 39 Cîgûn

<sup>1</sup> So Pl.; R, X 1 (va); others om.

<sup>2</sup> So K28, R, X, Pz.; others add  $\cup$ ; better

10 (adinö), which Nör. seems to have often understood as 10 (änö) = 10. 3 Better 10  
(li-i). 4 Pz. omits final 10 by mistake. 5 All have 10 for 10. 6 Better

7 So K2S; L15 𐎧𐎠𐎧𐎫; R, X 𐎧𐎠𐎧𐎫; others 𐎧𐎠𐎧𐎫; better 𐎧𐎠𐎧𐎫

(adīnam). <sup>8</sup> All but X have  $\approx$  for  $\hat{u}$ . <sup>9</sup> All but X have  $\approx$  for  $\hat{v}$ . <sup>10</sup> K28,

PA18, L15, R, X  (valman-ic). <sup>11</sup> X has  for *w*. <sup>12</sup> L15 . <sup>13</sup> All

have 𐤁 for 𐤁. <sup>14</sup> All add 𐤁 (see Pz. note). <sup>15</sup> L15 adds 𐤁. <sup>16</sup> So PA18, L15, R; K281 (va); X om. <sup>17</sup> K28, PA18, L15, R have 𐤁𐤁, and X 𐤁𐤁, for 𐤁.







47 48 49 50 51 52 53 54 55 56

aît, avö ar'jânîkân khelkûnêl, pazîrishnîktar aêgh mûn kabed khavitûnêl, ar'jânîkân ajash asûdîh anaîyyârîh. 47 Cîgûn valmanshânö vijîrinîl pêshî-nîk dânakânö, (48) aêgh râdîh telatâ âyûînak, mînishnîk, gôbishnîk, kûnishnîk. 49 Mînishnîk râdîh zak mûn, kadâr-ic-aê ham-gôharân râi, nêvakîh avâyastanö ângûn cîgûn nafshman râi. 50 Râdîh-i pavan gôbishnö zak mûn, min kolâ frârûn dânishnö va-âkâsîh zyash mad yekavîmûnêl, val ar'jânîkân âmûjêd; (51) cîgûn zak-i dânak-i gûft, (52) aêgh: 'Yezbe-mûnam aêgh khavitûnam visp âkâsîh-i sud-bar, va-âmûjôm val fryâdân, va-ayâvôm bar-i ayâvîshnîk.' 53 Râdîh-i pavan kûnishnö zak mûn, min nêvakîh zyash mad yekavîmûnêl, kadâr-ic-aê ghal ar'jânîkân nêvakîh.

54 Dadîgar, aîyyâvîniðarih-i shapîrân pavan bâkht-rûbânîh; (55) ham cîm râi li ârâst, aêgham vad dânakânö, pavan khvêsh khvâparîh, hû-cashm nikîrishnîk, pavan anôshak-rûbânîh aîyyâvînend. 56 Maman gûft yekavî-mûnêl,

<sup>1</sup> K28, X prefix 1 (va).

<sup>2</sup> All but X have ۛ for ۛ.

<sup>3</sup> So K28, R, X; others

ۛ.

<sup>4</sup> All omit ۛ.

<sup>5</sup> K28, PA18, R, X have ۛ for ۛ; others omit it.

<sup>6</sup> All

ۛ (amat).

<sup>7</sup> L15, R ۛ (va alfunam).

<sup>8</sup> K28, R, X ۛ; others ۛ.

<sup>9</sup> L15 ۛ (man).

<sup>10</sup> L15 ۛ.



















[illegible]

va-saryâ kâmakîh zyash hamîshak pavan drûj. 6 Dâdâr Aûharmazd vîsp-tûbânê zak-î madam vîsp shâveð yehevûntanö, va-sâmân-hômand.

7 Zak-î lâ shâyed yehevûntanö tûbân atûbân madam lâ jûmbî-aît.  
8 Mûn yemalêlûnêd lâ dên vîmônd-î sakhun-shnâsîh. 9 Maman, amat  
gûft aêgh lâ shâyed yehevûntanö, tanê yemalêlûnêd aêgh yêdatô padash  
tûbânîk, zyash min vîmônd-î lâ shâyed yehevûntanö dedrûnd. 10 Maman  
akhar lâ lâ-shâyed, barâ shâyed, yehevûntanö. 11 Cîgûnash tûbân sâmân-  
hômând, ângûn-ic ajash kâm. 12 Maman far'zânak, (13) va-kâm-î far'zânak  
koîa val zak-î shâyed yehevûntanö, (14) afash kâm val zak-î lâ shâyed lâ  
vidîrêd, (15) maman koîa zak vezbemûnêd-î shâyed sqîêd yehevûntanö.

16 Hat yemale/ünam, aêgh dâlar Aûharmazd Akharman min sarîtarîh, zyash hamîshak gôharîk, *arêz* dâshtanô tûbân, (17) zak gôhar-i dêvîk val yêdatôik, va-zak-i yêdatôik val dêvîk, *vardînîdanô shâyed*; (18) va-târ rôshan,

<sup>1</sup> All but X have  $\omega$  for  $\omega$ .    <sup>2</sup> L15 has  $\iota$  for  $\omega$ .    <sup>3</sup> Misread 'āsh' (=zakash) in Pz.    <sup>4</sup> K28, R, X  $\hat{\iota}$   $\hat{\iota}$ .    <sup>5</sup> X  $\iota$  (arō), others  $\hat{\iota}$ .    <sup>6</sup> L15  $\hat{\iota}$   $\hat{\iota}$ .    <sup>7</sup> All  $\hat{\iota}$ .  
<sup>8</sup> K28, PA18, R have  $\omega$ , and L15  $\iota$ , for  $\omega$ .    <sup>9</sup> Better  $\iota$  (adinō).









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۱<sup>۱</sup> سزئلس ۲ سزئلس ۳ سزئلس ۴ سزئلس ۵ سزئلس ۶ سزئلس ۷ سزئلس ۸ سزئلس ۹ سزئلس ۱۰ سزئلس ۱۱ سزئلس ۱۲ سزئلس ۱۳ سزئلس ۱۴ سزئلس ۱۵ سزئلس ۱۶ سزئلس ۱۷ سزئلس ۱۸ سزئلس ۱۹ سزئلس ۲۰ سزئلس ۲۱ سزئلس ۲۲ سزئلس ۲۳ سزئلس ۲۴ سزئلس ۲۵ سزئلس ۲۶ سزئلس ۲۷ سزئلس ۲۸ سزئلس ۲۹ سزئلس ۳۰ سزئلس ۳۱ سزئلس ۳۲ سزئلس ۳۳ سزئلس ۳۴ سزئلس ۳۵ سزئلس ۳۶ سزئلس ۳۷ سزئلس ۳۸ سزئلس ۳۹ سزئلس ۴۰ سزئلس ۴۱ سزئلس ۴۲ سزئلس ۴۳ سزئلس ۴۴ سزئلس ۴۵ سزئلس ۴۶ سزئلس ۴۷ سزئلس ۴۸ سزئلس ۴۹ سزئلس ۵۰ سزئلس ۵۱ سزئلس ۵۲ سزئلس ۵۳ سزئلس ۵۴ سزئلس ۵۵ سزئلس ۵۶ سزئلس ۵۷ سزئلس ۵۸ سزئلس ۵۹ سزئلس ۶۰ سزئلس ۶۱ سزئلس ۶۲ سزئلس ۶۳ سزئلس ۶۴ سزئلس ۶۵ سزئلس ۶۶ سزئلس ۶۷ سزئلس ۶۸ سزئلس ۶۹ سزئلس ۷۰ سزئلس ۷۱ سزئلس ۷۲ سزئلس ۷۳ سزئلس ۷۴ سزئلس ۷۵ سزئلس ۷۶ سزئلس ۷۷ سزئلس ۷۸ سزئلس ۷۹ سزئلس ۸۰ سزئلس ۸۱ سزئلس ۸۲ سزئلس ۸۳ سزئلس ۸۴ سزئلس ۸۵ سزئلس ۸۶ سزئلس ۸۷ سزئلس ۸۸ سزئلس ۸۹ سزئلس ۹۰ سزئلس ۹۱ سزئلس ۹۲ سزئلس ۹۳ سزئلس ۹۴ سزئلس ۹۵ سزئلس ۹۶ سزئلس ۹۷ سزئلس ۹۸ سزئلس ۹۹ سزئلس ۱۰۰ سزئلس

## CHAPTER IV.

1 ۱-کد ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹ ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰

val hangerdih andâkht; lekûm pîrûzkarân nêvakîh shnâkhtârîh (39) ângûn, aêgh min dênô kabad aydrêd.

## CHAPTER IV.

1 Va-zak-i pûrsîd, (2) aêgh: Amat hamâi khadîtûnam, aêgh hamâk mindavam min spihâr va-stâarakân hamâi yehevûnêd, (3) va-denman spihâr mûn yehabûnd, akhar ham zak âit-i vîrôyishnikân yemaelêund, aêgh nêvak va-saryâ valman yehabûnd. 4 Hat Akharman yehabûnd, denman afd mindavam kâr valman eigûn tûbân yehevûnd yehabûntanô? 5 Maman râi amat âit stâarak mûnshân nêvakîh avâkîh ajash hamâi khelkûni-ait? 6 Hat Aûharmazd va-Akharman pavan ham-pûrsakîh yehabûnd, akhar ângûn pêdâk aêgh Aûharmazd, pavan vinâs va-saryâ-i min spihâr hamâi yehevûnêd, levatman Akharman ham-vinâs ham-bâi. 7 Pasukhō denman, (8) aêgh spihâr dîvâk-i bakânō-i nêvakîh bakhtârân, mûnshân ko'â nevakîh bakhtârîh

<sup>1</sup> X ۱۳ (avö), others ۱۴.

<sup>2</sup> All but X have ۲ for ۳.

<sup>3</sup> X ۴۲.

<sup>4</sup> PAIS

۱۴.

<sup>5</sup> All ۱۴.













[illegible]

28 مرقى سق وادوولاند روقل سق لاس ف الاس  
سلسلم سق لاس وادوولاند كد ق لاس 29 سق سق سق سق  
روم وادوولاند روقل سق سق سق سق سق سق

21 Ângûn-ic valmanshân apâkhtarân rôshanîh padmûkht yakhsenund, cigûn drûjik zâhar-i khrafstarân dên stîh-i rôshanân. 22 Zak-ic râi, min mâr sardak-i zâhar-vidâj min avârik dadân khrafstarân kabadân, sûdîh mindavam âitîh pêdâk. 23 Ângûn-ic min apâkhtarân; ham-gûmêzishnîh-i azîr barîshîh-i rôshanân râi, nêvakîh ajashân pêdâki-ait. 24 Ângunî-aitak-i denman apâkhtarân, nêvakîh-i valmanshân hamâi khelkûnd, (25) ângûn cigûn gadôgân râs-dârân-i dên kârûvân vâzârkânân râs peskûnd. 26 Kabadân mindavam-i mâdakîk sôcrûnd, (27) lâ val khvêshkârân arjânîkân, barâ val vinâskârân, akhvêshkârân, jîhân, rûspîkân, an-arjânîkân khelkûnd va-vehabûnd.

28 Denman-ic, aēgh denman kirfak-karīh-i star-angārān min valmanshān  
apākhtarān angārēnd va-yemalelūnd zak cīm rāi, (29) amatsihān cīgūnīh-i  
bakānō-i nēvakīh bakhtārik, va-zak-ic-i 5 stārak-i Aūhar-mazdīk-i ait mas-i

<sup>1</sup> Better  $\text{כָּבֵד}$  (kabed âyin).

<sup>2</sup> PA18, LI5 om.

<sup>3</sup> All but X have  $\Delta$  for  $\nabla$ .

<sup>4</sup> All رکنہ.

<sup>5</sup> X 𐭠𐭣𐭥𐭥 (valmanshân); better 𐭠𐭣𐭥𐭥 (kabd âyin).

6 All *الحق*.











43 44 45 46 47 48 49 50 51 52 53 54  
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

va-Anâhid. 43 Kolâ amat val afdûm-î zîk vazlûnd, pavan akhar *avâz* âhanjênd, (44) *afshân* khvêsh-kûmakîhâ raftanö lâ shedkûnd, (45) aêgh dâm lâ vinâsênd. 46 Va-zak trêñ drûj-î mas-aôjak-î hômand Mitrô va-mâh-î apâkhtarîk hamêstârîhâ *azîr* barîsh-î 2 rôshanân sagîtûnd. 47 Hân<sup>7</sup>, zak-ic-î karîtûnî-âit, min shapîrîh-î âit, stârak gadök, ham *azîr* barîsh-î Mitrô bast âit. 48 Va-amat min band arîk yehevûnêd, pavan zak akhtar zyash dên jahêd, pavan kûst zak mûn zak akhtar khvêshkârîh, vazand va-anâkih vadîdûnêd, (49) vad tanê *avâz* bandak garôböih-î Mitrô yehevûnêd. 50 Mi/ayâ-î padash dedrûnd (51) denman âit, ârdîk-î avarîkân dên star pâyak. 52 Min *azîr*-î valmanshân ârdîk-î Tîsttar va-Spenjagar shêdâ, (53) va-âtâsh-î *Vâzisht* va-*Apâôsh* shêdâ, (54) *avârik* shapîr mainôgân-î levatman tômikân pavan vârân kardârîh va-sûd bakhtârîh-î val dâmân.

<sup>1</sup> All *cf.*

2 All ԵԿԿ.

<sup>3</sup> All 13, but see AV. glos.

<sup>4</sup> Li5 №3.

5 All

but X have  $\omega$  for  $\omega$ .

6 All 59.

<sup>7</sup> Perhaps 'ayînö,' or 'akharan.'







1. 65 2. 66 3. 67 4. 68 5. 69 6. 70 7. 71 8. 72 9. 73

râi, afzâr-i pavan giriftanö shâyed-i zak *dał* ârâyed, (65) cigûn talak, va-dâm, va-cinak-i parandak. 66 Aêgh amat *dał* cinak khaditûnêd, afash ranjakîhâ kâmêd, sagitûntanö, pavan anâkâsih-i talak va-dâm andarash garôbôi-aît. 67 Denman âshnâk, aêgh *dał* amat *val* dâm aûftêd, lâ *aparvêzîh*-i dâm, barâ zak-i dâm ârâstâr; (68) pavan zak, *dał* dên dâm garôbôi-aît. 69 Mîrak bâgh khûdâi-i dâm ârâstâr pavan dânakîh âkâs aêgh zak *dał*-i nîrûk vad maman sâmanak va-cand damânö. 70 Zak *dał* nîrûk va-zôhar, zyash dên tanû, pavan kûkshshidârih akâri-aît va-rêji-aît, candash tûbân, pavan dâm khefrûntanö va-talak shkastanö tapâhinîdanö kûkshshîdanö. 71 Va-amatash abûndak-nîrûkîh râi, nîrûk-i kûkshshâkîh khvazêd akâri-aît, akhar zak bâgh-pân-i dânak, pavan nafshman kâm va-anjâmîh bar-i khvêsh, dânakîhâ zak *dał* min dâm birûn ramitûnêd, aît-gôharihâ akâr-nîrûkihâ. 72 Nafshman dâm va-talak *avâz*-ârâstârihâ avazandihâ *avâz val* ganj avaspârêd.

<sup>1</sup> Li15 16. <sup>2</sup> K28, PA18, R have 100, and Li15, X 100, for 100. <sup>3</sup> X 100 (avδ), others 100. <sup>4</sup> All but X have 100 for 100. <sup>5</sup> All 100. <sup>6</sup> All 100.





























- 6 Կա մաման յէդատօ լա՛ մաման ան, կաբէ՛ մաման քհաւիտունէ՛մ  
 7 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 քհաւիտունէ՛մ մինձամ քհաւիտունէ՛մ մինձամ քհաւիտունէ՛մ մինձամ քհաւիտունէ՛մ  
 քհաւիտունէ՛մ մինձամ քհաւիտունէ՛մ մինձամ քհաւիտունէ՛մ մինձամ քհաւիտունէ՛մ  
 8 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 9 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 10 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 11 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական  
 12 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 13 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 14 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական,   
 Կա՛ մաման մուն՝ վահման՝ մինձամ մաման քհաւիտունէ՛մ ական

6 Maman yêdatô shnâkhtanô lâ, denman and, kabed aêgh khavitûnêd aêgh yêdatô aît, (7) maman mûn vâhmân mindavam pavan aîtîh âkâs, afash min cigûnîh anâkâs, denman, aêgh zak mindavam shapîr ayôv saritar, hû-dânâk ayôv dûsh-dânâk, anôsh ayôv zâhar, sard afsurd ayôv garm va-tâvâk, khûshk khûshinâk ayôv khavid, minâk; (8) va-amatash min cigûnîh anâkâs, adinash aît aêvâc khavitûnastanô asûd — (9) mamam stâyishnô va-nikûishnô-i aish mindavam lâ pavan aîtîh, barâ pavan cigûnîh, shâyed kardânô — (10) denman-ie ac-farmâyast khavitûnêd, aêgh khavitûnastanô-i mindavam pavan 3 âyûînak: — (11) pavan acâr-dânishnîh, ayôv pavan ângunî-aîtak-dânishnîh, ayôv pavan shâyed sajêd yehevûntanô.

12 Acâr-dânishnîh ângun cigûn aêvak bâhar aêvak aêvak, 2 bâhar 2 arbâ. 13 Maman dên vîmônd-i acârik-ie lâ shâyed gûftanô, (14) aêgh yehevûnd yehevûnêd damânô-1, ayôv divâk-1, aêgh trêh bâhar trêh panj, ayôv telatâ, yemalelûni-aît.

<sup>1</sup> All անօշակ (anôshak).

<sup>2</sup> All հանի (hanî).

<sup>3</sup> All have Կ for suffix Է.









וּמַעֲשֵׂה אֱלֹהִים מְעַלְּמֵהוּ וְאִתְּנָהּ לְהַלְלָתוֹ וְלִפְנֵי הַמַּלְאָכִים  
 אֵלֶּה הַמִּשְׁתַּחֲוִּיּוֹת וְהַתְּפִלּוֹת <sup>28</sup> וְהַשְׁמִיעַ אֶת  
 הַמִּשְׁתַּחֲוִּיּוֹת וְהַתְּפִלּוֹת <sup>29</sup> וְהַשְׁמִיעַ אֶת  
 הַמִּשְׁתַּחֲוִּיּוֹת וְהַתְּפִלּוֹת <sup>30</sup> וְהַשְׁמִיעַ אֶת  
 הַמִּשְׁתַּחֲוִּיּוֹת וְהַתְּפִלּוֹת

[illegible]

vênârdahak mindavam avênârdahak numûdanô ângûn eigûn min kardak va-  
dâstak mindavam, mûn kardâr va-dâstâr lâ khavag-i-mân, (28) va-min  
nipsishtak mindavam, mûnash nipsishtâr la pêdâk, (29) pêdâki-âit kardâr-i  
zak kardak, dâstâr-i zak dâstak, nipsishtâr-i zak nipsishtak-i acârik,  
(30) eigûnash numûd mindavam-i pêdâk va-vênârdahak zak-i apêdâk avên-  
ârdahak.

31 Zak-î dên shâyed sajêd yehevûntanö âkâsîh hêmnunishnik, (32) cigûn mûn yemalêlûnêd, aêgham khaditûnd marî-î mûnash shêr-î, ayôv shêr-î mûnash marî-î, barâ zektelûnd. 33 Va-denman, zak-î dên shâyed sajêd yehevûntanö vimônd, shâyed kadbâ. 34 Barâ amat zak âkâsîh marî yemalêlûnêd, mûn pavan râstîh hû-srôbô, va-pavan vijôrdîh aûzmûdak, zak dên râstîh va-aitîh vimônd. 35 Hat gabrâ yemalêlûnêd, mûn pavan drôjanîh dûsrôbô, va-pavan avijôrdîh aûzmûdak, zak dên vimônd-î drôghîh va-an-aitîh.

36 Hânö âyûînak-î min denman bîrûn, dên vimônd-î acârik, lâ yehe-  
vûn/ lâ

<sup>1</sup> See § 16, note. <sup>2</sup> *Calif. L.* 15, 16. <sup>3</sup> All 1904 (see § 1). ®



























COMPARATIVE VOCABULARY  
(PÂZAND-PAHLAVI-SANSKRIT-ENGLISH)  
OF ALL THE  
WORDS IN THE PÂZAND TEXT;  
WITH  
GRAMMATICAL NOTES.





## OBSERVATIONS.

1. To each transliterated Pâzand word is attached its Pahlavi equivalent, with any corresponding Huzvârish form in brackets, followed by a transliteration of all the Sanskrit words used by Nêryôsang to translate the Pâzand, and by its most usual English meanings (in italics).

2. The transliterated Pâzand words are arranged in the order of the English alphabet, without regard to any modifications of sound indicated by italics and circumflexes, because such modifications are very variable in Pâzand manuscripts. When the nasal sound of *ā* can be heard it is classed as *ân*, but when it cannot alter the pronunciation (as in *ām*, or *ān*) it is classed as *ā*.

3. The transliteration of the Pâzand is explained in the preliminary grammatical notes, to all of which, and to the succeeding list of suffixes, the reader's attention should be specially directed.

4. The Pahlavi forms which do not occur in the foregoing text have been supplied from other sources, and may be relied on when not marked with a query. For several of the particles only Huzvârish forms are given, because no ordinary Pahlavi equivalents are likely to be found, except in modern glossaries and colophons. Mixed Huzvârish-Pahlavi forms are not enclosed in brackets when the Pahlavi component predominates.

5. Any Pahlavi word ending with *u*, *o*, *ā*, *i*, or *y* can optionally add an extra final *y*, but this final letter, when it is really optional, is usually omitted in this vocabulary.

6. The Sanskrit translations are given in the order of their frequency, beginning with that which is most commonly used. In their transliteration, italics are used for the following letters:—*च c*, *छ ch*, *ड d*, *ढ dh*, *ः h*, *ण n*, *रि ri*, *श s*, *ट t*, *ठ th*;—while *m* represents a final *anusvâra* when its sound is not modified by a following consonant, and *ñ* when it is so modified, or when it is medial before a semivowel, sibilant, or *h*; but all other nasals (except the labial *m*) are represented by *n*, as the adjacent consonant always defines the character of such nasals. Of the Sanskrit verbs only the roots, or derivative stems, are given.

7. As only the most usual English equivalents are given in this vocabulary, the reader will often have to modify them to suit the context. They are intended to translate the Pâzand, and sometimes differ in meaning from the Sanskrit.



## GRAMMATICAL NOTES.

Pâzand is a word-for-word transcript of Pahlavi, in which every Huzvârish form, whether Semitic or obsolete Iranian, is replaced by its Persian equivalent. In the construction of its sentences, therefore, it is Pahlavi, while its words belong to a Parsi dialect of modern Persian, entirely free from Arabic, but containing many terms derived from the Avesta. This Pâzand can be written in either Persian or Avesta characters, and, as its writers are Parsi priests whose vernacular is Gujarâti, its orthography represents the Gujarâti pronunciation of Persian, rather than that current anywhere in Persia at any particular period.

In this vocabulary the Avesta letters, used in the Pâzand words, are transliterated as follows:— a, 𐬀 â, 𐬁 i, 𐬂 i, 𐬃 u, 𐬄 û, 𐬅 e, 𐬆 e, 𐬇 ê, 𐬈 é, 𐬉 o, 𐬊 ô, 𐬋 ao, 𐬌 ã, 𐬍 k, 𐬎 kh, 𐬏 khv, 𐬐 g, 𐬑 gh, 𐬒 c, 𐬓 j, 𐬔 z, 𐬕 z, 𐬖 n, 𐬗 t, 𐬘 th, 𐬙 d, 𐬚 or 𐬛 d, 𐬜 n, 𐬝 p, 𐬞 f, 𐬟 b, 𐬠 m, 𐬡 y (initial), 𐬢 y (medial), 𐬣 r, 𐬤 l, 𐬥 v, 𐬦 v, 𐬧 w, 𐬨 sh, 𐬩 s, and 𐬪 h. Of the remaining Avesta letters, which do not occur in this edition, 𐬫, 𐬬, 𐬭, and 𐬮 are found only in words taken from the Avesta, and 𐬯, 𐬰, 𐬱, and 𐬲 are occasionally used by some writers as substitutes for 𐬥, 𐬤, 𐬡, and 𐬨, respectively.

With regard to pronunciation it is sufficient to notice that the circumflex lengthens the vowels; that ã=ân, or â before m or n; ao=ow in 'how;' c=ch in 'church;' d=d; e, ê, é are practically alike in sound; g is always hard; j has its English sound; kh=Persian ځ, or ch in 'loch,' but is sometimes used for initial k; khv=Persian ځو; n=n before b, d, g, j; th sounds as in 'thin,' but is sometimes used for initial t; v is a medial form of 𐬣; and z=French j. As the use of v and w has been established by continental Orientalists, it will be safest to pronounce w like an English v, and 𐬣 something like an English consonantal w<sup>1</sup>; observing, however, that when v (not 𐬣) is *radically* medial, in Pâzand, it is merely a substitute for w.

Pâzand orthography is excessively irregular, but the earlier manuscripts of Nêryôsang's works are much more uniform in their spelling than the later ones, which renders it probable that he had adopted a general system of orthography, though this was always liable to some arbitrary exceptions, and also varied a little, from time to time, as he compiled his different works. The system of orthography that prevails in the oldest extant MS. (AK) of this work can be gathered from the

<sup>1</sup> The syllables vi, vi, in the Avesta, had probably nearly the same sound as वि, वी in Marâṭhi, that is, something like hi, hî; so that the Greek 'Hystaspês' may have been a very close approximation to the sound of the ancient Persian 'Vishtâspa.'



vocabulary, but a few remarks may be useful. The Pahlavi suffix 𐬀-, -ak, is rendered in this work by -aa (in others by -a). Similarly, the Pl. suffix 𐬀-, -āk (which in most cases becomes -â), is occasionally written -ââ. The Pl. suffix 𐬀-, -ishnō, becomes -ashni, -eshni, or -ishni in this work, while in other works the final -i is usually omitted. When any additional suffix is added to the terminations -aa, -ââ, -ashni, -eshni, -ishni the last vowel of the termination is dropped. In a few cases, however, -aa remains unaltered before -mand, and becomes -ah before -ihâ. A final -ā becomes either -ān or -ân before a suffix beginning with a vowel; while a final *d* becomes *d*, and a final -n becomes -n, in a like position. The letter *d* is used only after a vowel and when either final or followed by any consonant except *y*; while *d* is always used before a vowel or *y*, or as a final after a consonant or *ā*. And the letters gh, kh, th are sometimes used merely as substitutes for g, k, t, respectively. Among Nêryôsang's arbitrary inconsistencies are such forms as awâ and âwâgî, cun and cûnî, dām and kām, nyak and nekt, vîsp, haravîsp, and haravîst. And his reason for rendering Pl. 𐬀, cîsh, by his Pz. this can be only conjectured.

As a list of all the usual suffixes is given at the end of these notes, it will be sufficient to mention here a few details in which Pâzand differs, more or less, from modern Persian.

The plural of all nouns, animate or *inanimate*, and of all adjectives used as nouns, is formed by suffixing -ā, which becomes -gā after -a, -â, -e, and often after -î, -ô, because a Pl. final 𐬀-, -k, has been dropped in such words. In this work, as already stated, Nêryôsang does not altogether drop the final -k in the Pl. termination -ak, but writes -aa in Pâzand (in imitation of Pers. -ah), and it is this -aa that becomes -agā in the plural. The final -shni of the abstract suffix also drops its vowel, and becomes -shnā in the plural. Some few nouns, however, do not follow these general rules; thus, a final -î may also become -yā, and a final -u or -û may become -vā, in the plural. More rarely, final -ê, -î, -ô, -û take the simple suffix -ā. While jîhyā and mainyuā are still more irregular plurals of jîh and mainyô, respectively.

Plurals in -ihâ are very rare; the only instances in this work being dînihâ, farmānihâ, hazârihâ, sakhunihâ, and zaharihâ. But when -ihâ is suffixed to an adjective, or to a noun which is the final member of a compound adjective, it converts the adjective into an adverb.

The natural position of an adjective, or of a noun in the genitive case, is *before* the noun which it qualifies, and, in the case of a genitive, it may be widely separated from that noun. When an adjective, or genitive, *follows* its noun, it must be connected therewith by the relative 'î,' which retains much more of a relative signification than the *izâfat* has in modern Persian, as it is used not only for connecting a noun with its adjective, or a genitive, but also for connecting two nouns in apposition, or one noun with another which is preceded by a preposition, or even one phrase with another, just like the other relative *ke*.





The *izāfat* of unity, *e* or *ê*, is merely the Pâzand reading of the Pahlavi numeral cipher 𐬨 (=1), which is occasionally suffixed to a noun to express unity or indefiniteness.

Some nouns and adjectives are occasionally repeated for the sake of generalizing, or intensifying, the meaning of the phrase; as *hangām hangām*, 'various times;' *sardaa sardaa*, 'various kinds;' *andak andak*, 'little by little;' *jad jad*, 'each separately;' *nô nô*, 'every new;' *yak yak*, 'each one.' In such cases, the two words are really coupled together by the conjunction 'and' understood.

The pronominal suffixes -am, -at, -ash, with their plurals -mā, -tā, -shā, are very rarely attached to nouns or verbs. But, in nearly all cases, they are suffixed either to certain adverbs, conjunctions, or relatives which begin a sentence or clause, or to certain prepositions that occur in the midst of the sentence. When these suffixes are not used as accusative or genitive forms of the personal pronouns, they must be governed by some preposition either expressed or understood, but generally the latter; they are *never* nominatives, although it may sometimes be convenient to translate them as such, owing to the peculiarities of the translator's language. In this work 553 pronominal suffixes are appended to adverbs and conjunctions, 128 to prepositions, 197 to relatives, five to nouns, and one to a pronoun; while seven are used independently in the forms am, at, ash, ashā, and two in the form shā.

Occasionally, a pronominal suffix is used tautologically, in apposition to some noun that occurs in the latter part of the phrase, as appears in such sentences as *vash minīd ganāmainyô*, 'and it was thought by him, the evil spirit;' *guftash Hôrmezd*, 'it was said by him, Aûharmazd;' *kesh dādâr câsht*, 'which was taught by him, the creator;' *yash kard Rôshan*, 'which was prepared by him, Rôshan.' This happens when it is necessary to govern the noun by a preposition that can be understood in the suffix; and the expedient is analogous to that employed for governing a relative by a preposition similarly understood, as mentioned below.

The word *inshā* is a very rare plural of *in*, analogous to *eshā*, which is always used as the plural of *ôi*; but, in nearly all cases, *in* is as invariable as *ā* in the plural. The forms *ām*, *ātā*, *āsh*, *āshā*, some of which occur very frequently in this work, are certainly misreadings of the original Pahlavi. There can be little doubt that *ām* stands for Pl. 𐬨𐬀 *adinam*; *ātā* for 𐬨𐬀𐬨𐬀 *adintân*; *āsh* generally for 𐬨𐬀 *adinash*, but sometimes for 𐬨𐬀𐬨𐬀 *zyash* (= *yash*); and *āshā* for 𐬨𐬀𐬨𐬀 *adinshā*; which words are always much more suitable to the context than the pronoun *ā* with a pron. suf., a combination as yet undiscovered in Pahlavi. Other misreadings are *ainā*, *aināum*, *aināsh*, which are known (from the recently-discovered Pahlavi text of the *Mainyô-i-Khard*) to stand for Pl. 𐬨𐬀 *adinash*, 𐬨𐬀𐬨𐬀 *adinasham*, 𐬨𐬀𐬨𐬀𐬨𐬀 *adinashash*, respectively; the latter two words each having two pronominal suffixes. Three instances of such double pronominal suffixes occur in this work. The word *anyê* may also be a misreading of Pl. 𐬨𐬀 *adinash*.





The cause of these misreadings was probably the use of the Pl. form *æ adin*, a contraction of *æ adin*, which latter Nêryôsang reads *aigin*<sup>1</sup> or *aigi*.

When a pronominal suffix is attached to a relative, it produces one of the following results:—First, the relative may be a nominative, and the suffix an accusative or genitive, or governed by some preposition understood. Secondly, the relative may be a nominative, and the suffix governed by a preposition, with or without a suffix attached to it, in the latter part of the sentence. Thirdly, the relative may itself be an accusative or genitive, or be governed by the preposition understood in the suffix. Fourthly, the relative may be governed by the preposition expressed in the latter part of the sentence. Fifthly, the relative *ya* (a form of the *izafat* *i*) may merely connect the genitive of the suffix with the preceding noun. In this work, the first case occurs ten times with *ke*, and 70 times with *ya*; the second occurs once with *ke*, and nine times with *ya*; the third occurs 45 times with *ke*, and ten times with *ya*; the fourth occurs 19 times with *ke*, and twice with *ya*; and the fifth occurs 27 times with *ya*. When the relative *ke* has no suffix it is 77 times a nominative, but six times it is governed by a preposition expressed in the latter part of the sentence and having a pronominal suffix attached to it.

The Pâzand verb does not differ materially, in its general mode of formation, from that in modern Persian. When the infinitive suffix is *-idan*, *-istan*, or *-astan*, the whole verb is formed from the same stem, because all the suffixes begin with vowels. But when the infinitive suffix is *-tan*, the consonant *t* often occasions a change in the final consonant of the verbal stem; so that the stem has then two forms: one before the suffixes of the indicative present, and others beginning with vowels, which may be called the present stem; and the other before the *t* or *d* suffixes of the infinitive, past participle, and preterit, which may be called the past stem. Thus, when the present stem ends with *-z*, the past stem (when it differs) almost always ends with *-kh*; when the present stem ends with *-w* or *-r*, the past stem often ends with *-f* or *-sh*, respectively. This system of verbal formation on two stems extends, with some exceptions, to other classes of verbs, and sometimes arises from other causes than euphonic change.

As there is much apparent irregularity in the forms of the present stems, they are inserted in the vocabulary whenever they differ from the past stem, which latter is always seen in the infinitive. The present stem, without suffix, is the imperative second person singular, and is also used as the final component of compound adjectives, where it has the meaning of a present participle.

A causative stem can be formed from the present stem of any verb by adding the syllable *-in*; and denominative stems, with a causative meaning, are formed

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<sup>1</sup> If we suppose that *aigin* stands for *aêgun*, or *egun*, (*i* being used for *u* in *awadim* and *fradim*), it would be no misreading of Pl. *adin*, but a translation of it, meaning 'this manner, then.'



by the same addition to many nouns and adjectives. The infinitives of all such causative and denominative verbs are formed with the suffix -idan.

The verbs 'is' and 'are' (third person plural) are rarely expressed, and the prevailing construction of sentences referring to past time is a kind of passive, of the form 'spoken by him,' 'written by me,' in which the pronoun is suffixed to some particle beginning the clause, and the verb is a past participle at the end of the clause.

The preterit is rarely used, and undergoes no change on account of number or person, being always identical in form with the past participle. After the adverb *hame* it occasionally becomes continuative, as in *hame būd*, 'was existing;' or it can be converted into a conditional passive present by prefixing *e*, as in *e farmâyst*, 'it should be enjoined;' *e dânašt*, 'it should be known.' And the past participle becomes an adjective by adding the adj. suf. -aa (Pl. 4-).

The indicative present is made conditional by prefixing *e*, or by affixing it in some cases. This *e* resembles the *izâfat* of unity, not only in form, but also in giving an indeterminate, or contingent, meaning to the verb. After the adverb *hame* the indicative present sometimes becomes continuative, as in *hame brihinom*, 'I am appointing;' but the adverb also often retains its original meaning of 'ever,' before both the present and preterit. The adverb *be* is often prefixed to verbs, in all tenses, to give them a more or less intensive signification, and it sometimes gives a future meaning to the indicative present, but only three instances of this future occur in this work, and even these are doubtful. The indicative present, however, has often a future signification inherent in itself; and it also generally acquires a potential meaning in any clause beginning with the conjunction *ku*.

Of the conjunctive present the third persons, singular and plural, are formed by adding the suffixes -âd and -ād to the present stem, as in *kunâd*, 'he shall perform;' *vardâd*, 'they shall turn.' The second person singular likewise occurs in *bâsh*, 'thou shalt be,' which is also used for the imperative. When negative, both the imperative and conjunctive require the adverb *ma* to be used, instead of the general negative *ne*.

Compound tenses are constructed by adding various forms of the auxiliary verbs *hastan*, 'to exist,' *estâdan*, 'to remain,' and *bûdan*, 'to become,' to the past participle of the principal verb. Whether these auxiliaries can be used indifferently to produce the same signification, or whether each of them communicates its own particular shade of meaning to the compound tense, has not yet been ascertained. When the indicative present of the auxiliary is added to the past participle of the verb, the compound has the meaning of an indicative perfect, or passive present; when the indicative preterit of the auxiliary is used, the result is an indicative pluperfect, or passive preterit; when the conjunctive present of the auxiliary is used, the result is a conjunctive perfect, or conjunctive passive present; when the conditional present of the auxiliary is



used, the result is a conditional perfect, or conditional passive present. Occasionally the indicative perfect and passive present are also formed by adding the personal suffixes of the present tense to the past participle, as in *nawashtom*, 'I have written;' *bukhted*, 'he is preserved.' Whether the compound tense be active, or passive, can be determined only from the context, as the forms are identical. And, with regard to the conjunctive and conditional compounds, it should be noticed that the only auxiliaries in ordinary use are forms of *hastan*.

All the auxiliaries occur also as independent verbs, but some much more frequently than others. Thus, in this work, while various forms of *estâdan* are used 39 times as auxiliaries, and occur only six times independently, the forms of *bûdan* are used only four times as auxiliaries, but 224 times independently; and while the form *hast* is used only twice as an auxiliary and 144 times independently, other forms of *hastan* are used 65 times as auxiliaries and only 57 times independently. No form of the verb *shudan*, 'to go,' is used as an auxiliary.

Besides the addition of the three auxiliaries and the personal suffixes to the past participle, a fifth mode of forming a passive present is by adding the suffix *-ihed*, or *-ihast*, to the present stem of the verb. The former suffix is a transliteration, and the latter a translation, of the Pahlavi suffix *-i-ait*, which is a compound of the abstract suffix *-ih* and the word *ait*, 'there is.' These suffixes, therefore, convert the present stem into an abstract noun, and add to it the verb *hast*. And the literal meaning of such a form as *kunihed* is 'there is a doing,' which is equivalent to 'it is done.' When the verb is intransitive, the form produced by these suffixes can be translated only as an indicative perfect, as in the case of *khvazihed*, 'there is a creeping,' or 'it has crept.' These forms may be conveniently termed the periphrastic perfect and passive present; and similar forms can be constructed from adjectives or nouns, instead of present verbal stems, as in *âgârihed*, *judâihed*, *khveshihed*, *pedâihed*, *âshkârâihast*, *sakhunihast*, &c.

Although all these forms must have originated in phrases, and can often be translated as such, they seem to have been subsequently considered as actual verbal tenses, being occasionally found compounded with auxiliaries, as in the indicative passive perfect *âstvânihist hom*, 'I have been confirmed,' and the conditional passive perfect *pedâihast haê*, 'would have been manifested,' where the auxiliaries could not form a compound tense with the verb *hast* alone, but the whole periphrastic form is taken as a past participle from a passive infinitive ending in *-hastan*, a form which really occurs in *gumezihastan*, 'to be mingled.' Likewise in the conditional passive present *e gôyêhed*, 'it should be said,' the periphrastic form is evidently treated as an actual verbal tense. In addition to the forms already mentioned, there is also a periphrastic conjunctive passive present, such as *awaganihâd*, 'shall be thrown;' *khanihâd*, 'shall be dug up.'







In the Pâzand texts hitherto examined, these periphrastic forms (when not compounded with auxiliaries) are confined to the third person, and the verbal termination is always singular because its real nominative is the abstract noun which constitutes the first part of the word; but when they are construed as passives, or perfects, the genitive defining the abstract becomes the nominative, and often requires the verb to be plural; thus *awazârâ nigarihed* (literally, 'there is an observation of the appliances') means 'the appliances are observed,' with a plural verb.

Such plural forms as *gumezihend* and *vashôwihend* are differently constructed from *guinezihed* and *vashôwihed*, being merely improper unions of adjectives (probably ending with *-ak*, in Pahlavi) with the verb *hend*. They have the meaning of third persons plural of passive presents, but are no true verbal forms. In the case of *âmârihend* we have a misreading of the Pahlavi possessive adjective *âmâr-hômand*, 'accountable,' which ought to be *âmârmand* in Pâzand.

In the Pahlavi initial benedictions of the Bahman Yasht and Shâyast-lâ-shâyast another periphrastic form occurs, in phrases which would be written in Pâzand as follows:—*ôî râ ke niwesihem*, 'for him whose writing I am,' and *ôî ke râ niwesihem*, 'he for whom I am a writing.' But whether *niwesihem* can be considered an actual verbal form, or merely a phrase, is yet uncertain.

The infinitive is generally used as an abstract noun, and so is the future participle, which is formed by adding *-ashni*, *-eshni*, or *-ishni* to the present stem; when used as a participle the latter has the meaning of an English passive infinitive.

Most adjectives can be used as adverbs, without any change of form; but it is more usual to add the suffix *-ihâ* to the adjective. Thus, from *dânâ*, 'wise,' is formed *dânâihâ*, 'with wisdom, wisely.' Adverbs can also take the comparative and superlative suffixes, even when they are phrases used adverbially, in which case the suffix may be found attached to a noun, if the latter be the final word of the phrase.

The conjunction *u*, 'and,' is often omitted when only two words are coupled together, and, if they be nouns, this omission sometimes renders it doubtful whether the former noun may not be a genitive. When the enclitic *-ca*, 'also, even,' is appended to a word ending with a consonant it becomes *-ica*, except in a few cases after *n*.



## PÂZAND SUFFIXES

IN THE ALPHABETICAL ORDER OF THEIR FINALS.

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| <p>-a, -aa<sup>1</sup>, 𐬀-, adj. or n. from p. p. or n.</p> <p>-â, 𐬁-, adj. from pr. stem.</p> <p>-ca, 𐬂-, 'also, even,' after a vowel.</p> <p>-ica, 𐬃-, same after a consonant.</p> <p>-ihâ, 𐬄-: 1) adv. from adj. 2) rare pl. 3) cond. verb = haē.</p> <p>-ihâ, 𐬄-: 1) = î + ihâ. 2) cond. verb = haē.</p> <p>-d, 𐬅-, p. p. after â, n, r.</p> <p>-d<sup>2</sup>, 𐬆-, p. p. after a vowel.</p> <p>-âd, 𐬇-: 1) 3d s. conj. from pr. stem. 2) p. p. when inf. ends with -âdan.</p> <p>-ihâd, 𐬈-, prph. conj. pas. pr. from pr. stem.</p> <p>-ed, 𐬉-, 3d s. pres. after a consonant.</p> <p>-êd, 𐬊-, same after a vowel.</p> <p>-ed, 𐬉-, 2d pl. pres. and impv. after a cons.</p> <p>-êd, 𐬊-, same after a vowel.</p> <p>-êhed, 𐬋-, prph. pas. pres. after y.</p> <p>-ihed, 𐬌-, usual prph. pas. pres. from pr. stem, n., or adj.</p> <p>-îd<sup>2</sup>, 𐬍-, p. p. after most consonants.</p> <p>-and, 𐬎-, pr. p. from pr. stem.</p> <p>-âd, 𐬏-, 3d pl. conj. from pr. stem.</p> <p>-mand, 𐬐-, pos. adj. from noun.</p> <p>-omand, 𐬑-, same occasionally.</p> <p>-wand, 𐬒-, pos. adj. from some nouns.</p> | <p>-end, 𐬓-, 3d pl. pr. after a consonant.</p> <p>-ênd, 𐬔-, same after a vowel.</p> <p>-ihend, 𐬕-, adj. suf. + hend.</p> <p>-ind, 𐬖-: 1) pr. p. from pr. stem. 2) 3d pl. pres. after a vowel when y is omitted.</p> <p>-e, 𐬗-, 'one, a,' after a consonant.</p> <p>-ê, 𐬘-, same after a vowel.</p> <p>-aē, 𐬙-, 2d s. pres. ind. from pr. stem.</p> <p>-eē, 𐬚-, 2d s. pres. cond. from pr. stem.</p> <p>-sh, 𐬛-, pron. suf. 3d s. after a vowel.</p> <p>-ash, 𐬜-, same after a consonant.</p> <p>-î, 𐬝-, abst. n. from n., adj., or adv.</p> <p>-î, 𐬞-, adj. from noun.</p> <p>-ashni<sup>1</sup>, 𐬟-, fut. p. and abst. n. from pr. stem.</p> <p>-eshni<sup>1</sup>, 𐬠-, same from stems est, gaw, nigar, raw, ras.</p> <p>-ishni<sup>1</sup>, 𐬡-, 𐬢-, same after a vowel, or vowel + h; or from stems cand, kun, man, râin, râm.</p> <p>-m, 𐬣-, pron. suf. 1st s. after a vowel.</p> <p>-am, -aēm, -um, 𐬤-, same after a cons.</p> <p>-ēm, 𐬥-, 1st s. or pl. pres. after a vowel.</p> <p>-om, 𐬦-, 𐬧-, same after a consonant.</p> <p>-um, 𐬨-, ordinal from cardinal numeral.</p> <p>-tum, 𐬩-, superlative adj. or adv.</p> <p>-an, 𐬪-, rarely for caus. stem suf. -in.</p> |
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<sup>1</sup> The final letter is omitted before any further suffix.

<sup>2</sup> A final *d* becomes *d* before the vowel of any further suffix.



-ã, 𐭥-: 1) pl. of n. or adj. 2) patron. adj.

3) pr. p. from pr. stem.

-dan, 𐭥𐭥-, 𐭥𐭥-, inf. after vowels, or ã, n, r.

-idan, 𐭥𐭥-, inf. after most consonants.

-gã, 𐭥𐭥-, 𐭥𐭥-, pl. of n. or adj. in -aa, -ã, -e,

-î, -ô.

-shã, 𐭥𐭥-: 1) pron.suf. 3d pl. 2) pl. of e, î.

-mã, 𐭥𐭥-, pron. suf. 1st pl.

-tan, 𐭥𐭥-, inf. after f, kh, sh, s.

-tã, 𐭥𐭥-, pron. suf. 2d pl.

-stan, 𐭥𐭥-, inf. after a few vowels.

-astan, 𐭥𐭥-, inf. sometimes after a cons.

-ihastan, 𐭥𐭥-, prph. pas. inf. from pr. stem.

-nã, 𐭥𐭥-, 𐭥𐭥-, pl. of some n. in u, û.

-yã, 𐭥𐭥-, 𐭥𐭥-, pl. of some n. in î.

-in, 𐭥-, caus. or denom. stem from pr. stem, n., or adj.

-âr, 𐭥-, term for agent from p.p.

-dâr: 1) 𐭥𐭥-, pos. adj. from n., 'having.'

2) 𐭥𐭥-, term for agent from p.p. in

-d, -d.

-gar, -gâr, -kâr, 𐭥𐭥-, 𐭥𐭥-, 𐭥𐭥-, 𐭥𐭥-, caus. suf., 'doing, causing.'

-tar, 𐭥𐭥-, comparative adj. or adv.

-t, 𐭥-, p.p. after f, kh, sh, s.

-t, 𐭥-, pron. suf. 2d s. after a vowel.

-at, 𐭥-, same after a consonant.

-st, 𐭥-, p.p. after a few vowels.

-ast, 𐭥-, p.p. sometimes after a cons.

-ihast, 𐭥𐭥-, prph. pas. pr. from pr. stem, n., or adj.



# COMPARATIVE VOCABULARY.

abesh, אָבֶשׁ, adukha, *undistressed*.

abim, אָבִים, nirbhaya, *fearless*.

Abrâhîm, אַבְרָהָם, אַבְרָהִים, Abrâhîma, *Abraham*.

abundaa, אַבּוּדָא, asampûrnnā, apûrnnā; *imperfect*.

abundaa-khard, אַבּוּדָא קַרְדִּי, apûrnnā-buddhi, *of incomplete wisdom*.

abundaa-nîrôî, אַבּוּדָא נִירוֹי, apûrnnaprânatva, *imperfect strength*.

abunyasht, אַבּוּנְיָשֶׁט, amûlâspada, *without an original evolution*.

aburd-farmân, אַבּוּרְד פֶּרְמָן, akritâdesa, *disobedient*.

aburd-farmânî, אַבּוּרְד פֶּרְמָנִי, akritâdesa-satva, *disobedience*.

acâr, אַכְאָר, anumânena, anupâya, svabhâvena; *inevitable, inevitably*.

acâr-dânashnî, אַכְאָר דָּאנַשְׁנִי, anumâna-jnânatâ, *inevitable knowledge*.

acâr-dânashnîhâ, אַכְאָר דָּאנַשְׁנִי הָא, anumâna-jnânatayâ, *through inevitable knowledge*.

acârî: 1) אַכְאָרִי, anupâyena, anumâc-naiva, anumânatayâ eva; *want of remedy, inevitability*. 2) אַכְאָרִי, anumâna; *irreparable, inevitable*.

acârîhâ, אַכְאָרִי הָא, anumânenaiva, svabhâvena; *helplessly, unreasonably*.

adâd, אַדָּד, anyâya, *disorder*.

adâdî, אַדָּדִי, anyâya, anyâyatva; *injustice*.

adâdîhâ, אַדָּדִי הָא, anyâyatayâ, *unlawfully*.

adâêstînihâ, אַדָּאֵסְתִּינִי הָא, anyâyin, *injudiciously*.

Âdam, אָדָם? Âdama, *Adam*.

adân, אַדָּאן, ajnâna, ajnânin; *unwise, ignorant*.

adânâî, אַדָּאנְאִי, ajnânatva, *ignorance*.

adânî, אַדָּאנִי, ajnânatva, ajnâna; *ignorance*.

adânîhâ, אַדָּאנִי הָא, ajnânâtara, *unwisely*.

âdar, אַדָּאר, agni, *fire*.

Âdar-farôbag, אַדָּאר פֶּרֹבָג, Âdarapharobaga, *Âtûr-frôbag*.

Âdar-pâd, אַדָּאר פֶּאָד, Âdarapâda, *Âtûr-pâd*.

Âdar-pâdyâwandâ, אַדָּאר פֶּאָדְיָאָוּנְדָא, Âdara-pâdiâvanda, *Âtûr-pâdiyâvand*<sup>1</sup>.

adînî, אַדִּינִי, adinitva, *irreligion*.

Âdinô, אַדִּינוֹ? Âdîna, *the Lord*.

âêd, אַעֲדָא [אֶעֱדָא], *pres. 3d s. of âmadan*.

afa-ê, *for hapa-ê*, אַפֶּא-עֵ, tâlikâ, *a palm of the hand? (perhaps for awad)*.

afarawastaî, אַפֶּרַוֶּאסְטַי, apravarttanatva, *non-encompassment*.

afarzûm-shnâs, אַפֶּרְזוּם שְׁנָאָס, anirrvâna-jnânin, anirrvânadarsin; *of inconclusive understanding*.

âfrâ, אַפֶּרָא, אַפֶּרֶט, âdeshtri, sikshâ-paka; *exalting, exalted*.

âfridaa, אַפֶּרִידָא, âracita, *created*.

âfridan, אַפֶּרִידָא, ârac, samârac, âracana, samâracana, udâhri; *to create, produce*.

âfridâr, אַפֶּרִידָאר, âracayitri, âracitri; *creator, producer*.

âfridârî, אַפֶּרִידָאִרִי, âracanatâ, *creativeness*.

<sup>1</sup> So Nêryôsang, but it ought to mean 'son of Âtûr-pâdiyâvand' or, possibly, 'Âtûr-pâd son of אַפֶּרֶט.'





## AFR

afryâd, אֶפְרַיִם, asahâyin, *unaided*.  
 aftâw, אֶפְרַיִם? âtapa, *sunshine*.  
 âgâh, אֶפְרַיִם, vetti, vettri, jnâtri, supra-  
   buddha; *aware*.  
 âgâhî, אֶפְרַיִם, avagati, vârttâ, pariciti,  
   paricaya, avabodha, sañvitti, prabodha;  
   *information*.  
 âgâhîgar, אֶפְרַיִם, avabodhakara, *causing*  
   *the intelligence*.  
 âgâhîhâ, *see* visp-âgâhîhâ.  
 âgâhinîdan, אֶפְרַיִם, pariñâ, *to inform*.  
 agar [אֶפְרַיִם] ced, yadi; *if*.  
 âgâr, אֶפְרַיִם, akshama, *disabled*.  
 agarash [אֶפְרַיִם] ced, cedasya, cedasau, atha  
   cedasau, yadica, atha ced, yadasau; *if by*  
   *(for, or of) him (her, or it); if him (her,*  
   *it, his, or its).*  
 âgarat [אֶפְרַיִם] kadâcit tvayâ, ced; *if by*  
   *(for, or of) thee; if thee (or thy).*  
 âgârgar, אֶפְרַיִם, vilâyayitri, *disabler*.  
 âgârî, אֶפְרַיִם, vilayitri, *dissolution*.  
 âgârihâ, אֶפְרַיִם, akshamatayâ, *impotently*.  
 âgârihed, אֶפְרַיִם, vilinâti, akshamâyate;  
   *is exhaustion, is inutility*.  
 âgârihend, אֶפְרַיִם, vilinanti, *are disabled*.  
 âgârinidan, אֶפְרַיִם, vinâsaya, *to render*  
   *useless*.  
 âgârinidâr, אֶפְרַיִם, akshamayitri, *dis-*  
   *abler*.  
 agarmâ [אֶפְרַיִם] ced me; *if by (for, or of)*  
   *us; if us (or our).*  
 âgâr-nirôihâ, אֶפְרַיִם, vilinaprânatayâ,  
   *with exhausted strength*.  
 agarshâ [אֶפְרַיִם] cedete, cet tau, yaditayoh;  
   *if by (for, or of) them; if them (or their).*  
 agarum. [אֶפְרַיִם] ced me; *if by (for, or of)*  
   *me; if me (or my).*  
 agdini, אֶפְרַיִם, agadinitva, *infidelity*.  
 aghanin, אֶפְרַיִם, anyonyam, sammilita; *to-*  
   *gether*.

## AIG

aghre, אֶפְרַיִם, agrya, *supremely*.  
 agirashni: 1) אֶפְרַיִם [אֶפְרַיִם] asprisya-  
   tva, *intangibility*. 2) אֶפְרַיִם [אֶפְרַיִם]  
   asprisya, *intangible*.  
 agrôishnihâ, אֶפְרַיִם [אֶפְרַיִם] apra-  
   tikaranîya, *incredibly*.  
 agumâ, אֶפְרַיִם, nahisandeha, nîhsandigdha;  
   *without doubt*.  
 agumânihâ, אֶפְרַיִם, nîhsandehatayâ, *un-*  
   *questionably*.  
 agunâh, אֶפְרַיִם, apâpa, *innocent*.  
 agunast, אֶפְרַיִם? anâvila, *undecayed*.  
 ahamestâr, אֶפְרַיִם, apratipaksha, *without*  
   *an opponent*.  
 ahamestâri, אֶפְרַיִם, apratipakshatâ,  
   *freedom from opposition*.  
 âhanzâ, אֶפְרַיִם, âkrishtri, *attracting*.  
 âhanzidan, אֶפְרַיִם, âkrish, *to drag*.  
 aharâmîdan, אֶפְרַיִם, âkrish, *to excite*.  
 aharâminîdan, אֶפְרַיִם, âkrish, *to excite*.  
 aharâmishni, אֶפְרַיִם, âkarshana, *excite-*  
   *ment*.  
 Âharman, אֶפְרַיִם, Âharman, *Aharman*.  
 Âharman-kunishni, אֶפְרַיִם, Âharm-  
   manakarmmatâ, *work of Aharman*.  
 âhikhtan, אֶפְרַיִם? anugrah, *to take care*.  
 âhō, אֶפְרַיִם, dosha; *defect, iniquity*.  
 aibigad, אֶפְרַיִם, pratipaksha, *destroyer*.  
 aigin [אֶפְרַיִם] tatas, tatasca, tathâ, tadapi,  
   tad; *then, still*.  
 aiginmâ [אֶפְרַיִם] tanmahyam; *then by (for,*  
   *or of) us; then us (or our).*  
 aiginum [אֶפְרַיִם] tato'ham; *then by (for, or*  
   *of) me; then me (or my).*  
 aigish [אֶפְרַיִם] tatas, tato'sya, tatasca, ta-  
   thaiva, tadasau; *then by (for, or of) him*  
   *(her, or it); then him (her, it, his, or its).*  
 aigishâ [אֶפְרַיִם] teshâm; *then by (for, or*  
   *of) them; then them (or their).*



## AIN

ain, າ, າ, âcâra, prakârâtâ; *a law.*  
 ainâ [ າ ] anyathâ, anyathâ tu; *for aigish.*  
 âinaa, າ, prakâra, prakârâtâ, vidhâ, riti;  
*a kind, manner, nature.*  
 âinaa, າ, darppana, *mirror.*  
 âinaî, âinaihâ, *see nô, vas.*  
 ainâsh [ າ ] anyathâ, anyathâ tu; *then*  
*by (for, or to) him (her, or it) his (her, or*  
*its); then him (her, or it) his (her, or its).*  
*For aigishash.*  
 ainâum [ າ ] anyathâham; *then by (for,*  
*or to) him (her, or it) me (or my); then*  
*his (her, or its) by (for, or to) me. For*  
*aigisham.*  
 akâm, າ, akâma; *undesired, without will.*  
 akanâraa, າ, nihsîma, nihsîman, ananta,  
 amaryâda, nihsîmatva; *unlimited.*  
 akanâraa-dânashnî, າ, nihsîma-  
 jnânâtâ, *unlimited knowledge.*  
 akanâraa-jamâni, າ, anantakâla,  
*for unlimited time.*  
 akanâraa-jamânihâ, າ, ananta-  
 kâliyât, *for unlimited time.*  
 akanârai, າ, nihsîmatva, nihsîmatâ;  
*unlimitedness.*  
 akard, າ, akrita, *undone.*  
 âkhân, າ, bhuvana, *existence.*  
 âkhez, າ, utthâna, *arising.*  
 âkhezashni, າ, utthâna, *resurrection.*  
 âkhezidanô, າ, samudî, *to arise.*  
 akhtar, າ, nakshatra, cakrapâda; *con-*  
*stellation.*  
 akhvaraidihâ, າ, jadatayâ, *uncriti-*  
*cally?*  
 akhvarasandihâ, າ, asantushtyâ,  
*discontentedly.*  
 akhvârî, າ, asubhatva, *discomfort.*  
 akhoash, າ, asvâdu, *unpleasant.*  
 akhveshi, າ, asvîgatva, *not his own.*

## ANA

akhveshkâr, າ, asatkâryin, *idle.*  
 akhveshkârihâ, າ, asatkâryatayâ,  
*undutifully.*  
 am, າ, me; *by (for, or to) me, my, me.*  
 âmadan [ າ ] âgam, âyâ, samâgam,  
 samâgamana, samâyâ; *to come.*  
 amar, າ, asankhya, *innumerable.*  
 amaraa, າ, aneka, asankhya; *numberless.*  
 âmârihend, *for* âmârmand, າ, gana-  
 yanti, *accountable.*  
 ameshâspend, າ, amara-guru, amara-  
 gurutara, amisâspinta; *archangel.*  
 âmôkhtan, າ, sikshâpaya;  
*to teach, learn.*  
 âmôz, າ: 1) *pres. stem of* âmôkhtan.  
 2) *sikshâ, teaching.*  
 âmôzaa, າ, sikshâvat; *learner, teaching.*  
 âmôzashnî, າ, sikshâ, *learning.*  
 âmôzgârî, າ, sikshâpanâ, *teaching.*  
 âmurzashni, າ, kshamâ, *forgiveness.*  
 âmurzîdâr, າ, kshamâkara, *forgiving.*  
 â, າ [ າ ] tad, tatas, tatra, tathâ, idam,  
 adas, tâvat; *that, those, the, he, him, it,*  
*they, them; (sometimes for aigin, າ).*  
 anâ, າ, anyâyin, anyâya; *mischievous.*  
 anâftan, າ, nas, nihan, nirasana; *to*  
*subdue.*  
 anâgâh, າ, avettri, na vettri, na vetti,  
 aparicita; *unaware.*  
 anâgâhî, າ, anuvabodhatâ, *uncon-*  
*sciousness.*  
 anahambidî, າ, apratimalla, aprati-  
 dvandvin, apratipaksha; *unrivalled.*  
 anahamî, າ, anaikya, *disunion.*  
 anahast [ າ ] asat, nâsti; *extinct.*  
 anahastî [ າ ] asattâ; *unreality, ex-*  
*inction.*  
 Anâhid, າ, Sukra, *planet Venus.*  
 anai, າ, anyâya; *evil, harm, misery.*



## ANA

## AND

anâinî, אנאינא, anâcârâtâ, *lawlessness*.  
 anâkâm, אנאקאם, anyâyakâmin, *desirous of evil*.  
 anâmurz, אנאמורז, akshamin, *unforgiving*.  
 anaomed, אנאומעד, anâsâ eva, *hopeless*.  
 anaomedî, אנאומעדי, anâsâ, *hopelessness*.  
 anarzânî, אנארזאני, ayogyatara, ananurûpa; *unworthy*. *Plu.* -nyâ.  
 anashnâkhtârî, אנאשנאקחטארי, अपरिज्ञानात्वा, *misapprehension*.  
 anashnâs, אנאשנאס, ajnâtri, aprabuddha; *uninformed, unintelligent*.  
 anaspurî, אנאספארי, apûrnna, asampûrnna; *imperfect*.  
 anaspurî-kâm, אנאספאריקאם, apûrnna-kâmin, *of imperfect will*.  
 anâst, אנאסט, nâstika; *irreverent, untruthful?*  
 anatû, אנאטא, asakta, *not unrestrained*.  
 anâw, אנאוו, pres. stem of anâftan.  
 anawakhshashnigarî, אנאואקחששניגארי, अप्रातिपालकात्वा, *unmercifulness*.  
 anâwî, אנאוי, avaloshita? *subjugation*.  
 anayârî, אנאיארי, asahâyatâ, *without help*.  
 anâzarm, אנאזארם, agauravita, *irreverently*.  
 anâzarmî, אנאזארמי, apriyatva, avallabhatva; *disrespect, disgrace*.  
 anbâdaa, see haft-anbâdaa.  
 anbasâ, אנבאסא, virodhin, sañvâdin, anyonyavirodhin, parasparavirodhin, nirâkarttri, anibaddha, pratidvandvin; *mutually afflictive, inconsistent*.  
 anbasâ-gaweshnî, אנבאסאגאושני, abaddha-vâkyatâ, *mutually-afflictive speech*.  
 anbasânî, אנבאסאני, abaddhatva, anibaddhatva, sañvâda, asambaddhatva, parasparavirodhin, parasparavirodhatva, mithovirodhin; *inconsistency*.  
 anbasânîhâ, אנבאסאניהא, anibaddhatayâ, asambaddhatayâ; *inconsistently*.  
 anbidî, see hambidî.

anbôishni, אנבוישני, âghrâna, *the smell*.  
 anburdan, אנבאדאן, udare, *to collect*.  
 â cim râ, אים רע, iti hetoh, tasmai he-tave; *for this reason*.  
 and, אַד, etâvat, etâvanmatra; *as much, so much, thus much*. See in and.  
 andâ [אָד] yâvat, anyathâ, anyathâ tu; *while, until, unto*.  
 andâ būdan [אָד אַדאן] anyathâ bhû, *to take place*.  
 andak, אַדאק, svalpa, svalpatara, stoka; *few, little*.  
 andâkhtan, אנדאקחטאן, nidris, dris, pratipâdana; *to collect, impel, estimate, measure*.  
 andâkhtâr, אנדאקחטאר, darsayitri, *contriver*.  
 andâ ku [אָד קו] no ced, *so long as*.  
 andâm, אנדאם, anga; *limb, member, organ*.  
 andâ nun [אָד נאָן] yâvad idânim, *hitherto*.  
 andâ ô [אָד אָ] antar, *into, unto*.  
 andar [אָדער] antar, antarâle, madhye; *in, within, into, among*.  
 andarash, אנדארש, antar; *into (or unto) him (his, her, it, or its)*.  
 andarg, אנדארג, antar; *among, inward*.  
 andarshâ, אנדארשא, antasteshâm, *in (or unto) them (or their)*.  
 andartum, אנדארטאם, antastama, *innermost*.  
 andarun, אנדאראן, antar, antarâle, antarâls; *inside, within*.  
 andarûnî, אנדאראני, antargata, *internal*.  
 andarwâe, אנדארואע, sùnya, *atmosphere*.  
 andarz, אנדארז, niropa, âdesa; *injunction*.  
 andarzinîdan, אנדארזינאדאן, âdis, *to prescribe*.  
 andâsh [אָדש] yâvad asau, yâvat, ced; *while (or till) him (his, her, it, its, or by him)*.  
 andâshâ [אָדשא] yâvadete, yâvatte, yâvat-taih; *while (or till) them (their, or by them)*.  
 andât [אָדאט] tat tubhyam; *while (till, or unto) thee (thy, or by thee)*.





## AND

andâz, *pres. stem of andâkhtan.*

andâzashnî, *drisyatara, measurable.*

andemân, *sannidha, upakantha; domestically serving.*

andemânî, *samâsannatâ, household service.*

andeshashni, *smarana, consideration.*

andeshîdan, *cint, avaman, man, vimris; to consider, meditate, imagine.*

anekî, *asubha, without benefit.*

anekî-andarz, *asubhopadeshtri, unhappily advised.*

angârdan, *gan, ganana, kal; to account, compute, imagine, recount.*

angawîn, *madhu, honey.*

angird, *sankshepât; a summary, conclusion.*

angirdî: 1) *sankshiptva, pratisankshepât, sankshepa, sankshepatva, sampûrnatva; a summary.* 2) *parimita, compendious.*

angôshîdaa, *nidarsana, pratirûpa, pratirûpatâ, drishtânta, mahâdrishtânta; similitude, character, parable.*

angôshîdaa-dânashnî, *knowledge by analogy.*

angôshîdai, *analogous.*

angôshîdaihâ, *upamânatayâ, through analogy.*

anjâmî, *paripâka, determination.*

âm for aiginam, *so'ham, tanme; then by (for, or of) me, then me (or my).*

ânô [tatra] *tatra, tad, paraloke; there.*

anôsh, *amrita; antidote, antidotal.*

anôshaa, *anasvara, immortal.*

anôsh-reânî, *anasvarâtmatâ, immortality of the soul.*

## APU

â râ, *tasmât, tatas; on that account, for the reason.*

âsh: 1) *for aigish [tatas] tatas, tato'sya, tato'sau, tad, tadasau, tadasya, tasmai asya; then by him, &c. (see aigish).* 2) *for yash [tatas] tatas, tad; who (or which) by (for, or of) him, &c.*

âshâ, *for aigishâ [tataste] tataste, tad, tatteshâm; then their, &c.*

âtâ, *for aigintâ [tad yûyam] tad yûyam; then (or therefore) you (or by, for, or of you).*

anyâz, *animnatva, without want.*

anyé, *for aigin é [apareca] or aigish [apareca]; then this, or then to him.*

anyôkhsh-andarz, *asrutaniropa, deaf to admonition.*

aoj, *sakti, bala; strength.*

aoja, *see meh-aoja.*

aojmand, *balavat, powerful.*

aojmandî, *balavattva, balavattâ; powerfulness.*

aomen, *for anman, [aham] I (Ch. N).*

apadkhvâw, *anabhilashaniya, disquieting?*

apadvâh, *asânukûla, disablement.*

apar, *apahâra, plunder.*

apardan, *apahri, to abstract.*

aparekht, *aparireshita, undisturbed.*

apâsukh, *apratyuttara, unanswered.*

apatyâraa, *apratighâtin, without an adversary.*

apedâ, *aparakata, aprakâsayitri; not manifest, imperceptible.*

apedâi, *aparakatatva, imperceptibility.*

apurashni, *srishti, apahâra; achievement.*

apurdâr, *apahantri, despoiler.*



## ARA

## ASP

ârâ, *pres. stem of ârâstan.*

ârâishni, אַראַישני, âracanâ, *adjustment.*

ârâstan, אַראַסטאַן, ârac, samârac; *to arrange.*

ârâstâr, אַראַסטאַר, âracayitri, *arranger.*

ârâstârî, אַראַסטאַרִי, âracayitri, *arrangement.*

ârâstârihâ, *see awâz-ârâstârihâ.*

aratishtâr, אַראַטישטאַר, kshatriya, *warrior.*

aratishtârî, אַראַטישטאַרִי, kshatriyatâ, *warriorship.*

arawâ, אַראַוַא, apravritti, apravritta; *discontinuous.*

arawâi, אַראַוַאי, apravrittiva, apravritti; *non-advancement, inconstancy.*

ârâwed, אַראַוַעד, âsâdayati, *settles? Or for אַראַוַעד, אַראַוַעד, or אַראַוַעד.*

ardî, אַרדִי, sangrâma, yuddha, *sainya, sammardda; conflict, contest.*

ardî-kârî, אַרדִי-קאַרִי, balishthakâryin, *strenuous performance.*

ardium, *for cihârum [אַרדִי]* balishtho me, *fourth.*

arg, *for alag, אַרג, utkarsha, trouble.*

arôvinâ, *for arvand nâ, אַרֹוִינאַ, sarat-pravâha, rapid water.*

Arûm, אַרֹומ, Rûmasthâna, *eastern Roman empire.*

Arûmâe, אַרֹומאַע, Rûmiya, *eastern Roman.*

arza, אַרצאַ, mûlya, *value.*

arzamand, אַרצאַמאַנד, mûlyamat, *costly.*

arzamandî, אַרצאַמאַנדִי, utkarshamattâ, mûlyamattva, mûlyamattâ; *value.*

arzânî: 1) אַרצאַנִי, anurûpa, *worthiness.*

2) אַרצאַנִי, yogyatara, anurûpa; *worthy.*

arzânîhâ, אַרצאַנִיחאַ, anurûpa, *worthily.*

âsâcaa, אַסאַסאַ, châyâ, *shadow.*

asâkhtâr, אַסאַכטאַר, ananurûpa, *unadapted.*

asâkhtârî, אַסאַכטאַרִי, asañsarggatva, *want of an adapter.*

asâmîn, אַסאַמִין, nihsima, *unlimited.*

asâmîn-khvadi, אַסאַמִין-כַּבְּדִי, amaryâda-svarûpa, *of unbounded individuality.*

âsâ, אַסאַ, samâdhâna, samâdhânin; *easy, comfortable.*

âsânî, אַסאַנִי, samâdhâna, *comfort.*

âsânîhâ, אַסאַנִיחאַ, samâdhâna, *easily.*

Asarâsarâ, אַסאַרַסאַרַ, Asarâsarâh, *Israelites.*

asazâ-kunishnî, אַסאַזאַ-קֻנִישְנִי, ananurûpa-karmmatva, *unworthy actions.*

asâzashnî, אַסאַזאַשְנִי, asammârjjanatva, *incompatibility.*

asâzashnî-cihârî, אַסאַזאַשְנִי-צִיחַרִי, asañ-sarggarûpatva, *incompatible quality.*

ash, אַש, asya; *by (to, for, or of) him (her, or it); him, her, his, it, its.*

ashâ, אַשאַ, teshâm, tâsâm; *by (to, for, or of) them; them, their.*

ashâyast, אַשאַיַסט, nâsakishyat, *been impossible.*

âshkârâ, אַשְכַּרַא, parisphuta, *obviously.*

âshkârâi, אַשְכַּרַאי, prakatatva, *detection.*

âshkârâihast, אַשְכַּרַאיחַסט, parisphufo babhûva; *is discovered.*

âshmôg, אַשְמוֹג, âsmoga, *apostate.*

âshnâ, אַשְנאַ, parisphutameva, prasiddhameva, parisphuta, prasiddha; *known.*

ashô, אַשֹו, [אַשֹו] muktâtman, punyâtman; *righteous.*

Âsinaa, אַסִינאַ, Âsinaka, *Isaac.*

âsmân, אַסְמַן, âkâsa, *sky.*

âsmân-varz, אַסְמַן-וַרַז, âkâsakarttri, *illuminating the sky.*

asp, אַסְפ, [אַסְפ] asva, *horse.*

aspîdan, *for khuspîdan, אַסְפִידאַן, visram, to repose.*

aspîmand, אַסְפִימַנד, visrâmin, *enjoying repose. Perhaps for khuspî (אַסְפִי) hend.*

aspîn, אַסְפִין, visrâma, *reposing. Perhaps for khuspân (אַסְפִין).*



## ASR

âsrû, אֲסֻרִּי, âcârya, priest. *Plu. âsrûâ.*

âsrûî, אֲסֻרִּי, âcâryatâ, priesthood.

ast, אֶשֶׁת, asthi, bone.

astimand, אֲסִימַנְדָּה, srishtimat, materially existing.

âstrânihasht, אֶשְׂרָאֲנִיחַשְׁתִּי, suniscitî yâta, been confirmed.

asûd, אֶסֻד, alâbha, useless.

asûdî, אֶסֻדִּי, alâbha, without benefit.

at, אַתָּה, te; by (to, for, or of) thee; thee, thy.

atanî, אֲתָנִי, atanutâ, disembodied existence.

âtash, אֶתֶשׁ [אֵשׁ] agni, jvalana, pâvaka, vahni; fire.

âtashî, אֶתֶשֶׁתִּי, jvalanîya, fiery.

athis, אֶתֶשׁ [אֵשׁ] na kincit, nothing.

atû, אֶתֶשׁ, atang, אֶתֶשׁ, kshama, sakta, samartha; unrestricted.

asakta, אֶסַּקְתָּ, asakta, incapable.

asaktitva, אֶסַּקְתִּי, asaktitva; incapability. 2) אֶסַּקְתָּ, asakta, na saknoti; incapable, inefficient.

atânihâ, אֶתֶשׁ, asakta, incopably.

avacôrdî, אֶבְעֹרֵדִי, avacogurutâ, misjudgment.

avahân, אֶבְחָנָה, nihkârana, without a cause.

avahânî, אֶבְחָנִי, nihkâranatâ, without a cause.

avâhar, אֶבְחָר, afâhal, אֶבְחָר, vakratara, undilated.

avamân, אֶבְמָנָה, asâmân? אֶבְמָנָה? amaryâda, unbounded.

avanâmîdan, אֶבְנָמִידָנָה, praccâdaya, to unveil.

avardishnî, אֶבְרִישְׁנִי, aparivritti, unchangeableness.

Avarmazd, אֶבְרִישְׁנִי, Vrihaspati, planet Jupiter.

avazandihâ, אֶבְזַנְדִּיחָה, ahânitayâ, undamaged.

avazârdârî, אֶבְזַרְדָּרִי, avibhaktikarttritva, want of distinction

## AWA

avazirashnî: 1) אֶבְזִירַשְׁנִי, avibhaktatva, indecision. 2) אֶבְזִירַשְׁנִי, avikta, undecided. 1, 3, 2, 1

avîn, אֶבִּין, vikala, unobservant.

avînashnî: 1) אֶבִּינַשְׁנִי, adrisyatva, invisibility. 2) אֶבִּינַשְׁנִי, adrisya, invisible.

avînâwadâ, אֶבִּינַוַדָּה, adrisya, invisible.

avyâwân, אֶבְיָוָן, amugdha, undeluded.

âw, אֶבְיָו, jala, payas, udaka, âpas; water.

awâ [אֶבְיָו] samam, saha, samameva, (acc.); with, together with.

awad, אֶבְיָו, mahattara, mahâ; wonderful.

âwâdâ, אֶבְיָוַדָּה, sunivâsa, prosperous.

awad-angôshidâa, אֶבְיָוַדָּה אֶבְיָוַדָּה, mahâdrish-tânta, miracle-resembling.

awadî, אֶבְיָוַדִּי, mahattâ, mahattva; wonderfulness, miracle.

âwâdî, אֶבְיָוַדִּי, prabhâtatva, prosperity.

âwâdigar, see âzâdigar.

awadiin, אֶבְיָוַדִּי, nidâne, nirvânê, nirvânânam; end, ultimately, finally.

awâdyâwand, אֶבְיָוַדָּה אֶבְיָוַדָּה, apradhânatara, apradhânavat; unresisting, unprevailing.

awagadan, אֶבְיָוַדָּה [אֶבְיָוַדָּה] awakri, nikship, nikshepaya, nikshepa, nipâtaya; to cast away, cast, admit.

awagan, pres. stem of awagadan.

âwâgî, אֶבְיָוַגִּי, sammisra, saûsarggatva; association, assistance.

âwâishni, אֶבְיָוַיִּשְׁנִי, abhîpsâ; suitability, necessity.

âwâishnî, אֶבְיָוַיִּשְׁנִי, abhîpsâ, abhishta, vâncâ, îpsâ; suitable, requisite.

awakhshadâr, אֶבְיָוַחְשָׁדָר, vishâdikâryin, suffering from sorrow.

awakhshâidâr, אֶבְיָוַחְשָׁדָר, rakshâkarttri, forgiver.

awakhshâind, אֶבְיָוַחְשָׁדָר, kshamâpara, showing mercy.





## AWA

awakhshâindî, אָוַאָכְשׂאַיַנְדִי, kshamâparatâ, kshamâvattva; *mercifulness*.

awakhshâishni, אָוַאָכְשׂאַיִשְׁנִי, pratipâlana, *forgiveness*.

awakhshâishnigar, אָוַאָכְשׂאַיִשְׁנִיגַר, kshamâpara, pâlanâkara, kshamâkara, kshamâdhara; *merciful*.

awakhshâishnigarî, אָוַאָכְשׂאַיִשְׁנִיגַרִי, pâlanâkara, pâlanatva; *mercifulness*.

awakhshâishnigarihâ, אָוַאָכְשׂאַיִשְׁנִיגַרִיחָא, pâlanâkara, *would be merciful*. (*The final -ihâ is a cond. verbal form like ha'ē*.)

awakhshastan, אָוַאָכְשׂאַשְׁטאַן, avagup, *to allot*.

awakhshî, אָוַאָכְשׂאַשׁי, vishâdatva, *sorrow*.

awakhshidâr, אָוַאָכְשׂאַשׁידאַר, pratipâlaka, kshamâkara; *merciful*.

awakhshidârî, אָוַאָכְשׂאַשׁידאַרִי, pratipâlatva, *mercifulness*.

awâkhtar, אַוַאָכְחַר, graha, dushtagraha; *planet*.

awâkhtarî, אַוַאָכְחַרִי, avâkhtarin, *planetary*.

awâkhtarî-padîr, אַוַאָכְחַרִיפַּדִיר, avâkhtarinâm pratîpa, *north-opposing*.

awam = vaēm [וַעַם] aham; *and (or also) by (for, or of) me; and (or also) me (or my)*.

awamā [אַוַאָמָא] asmâbhîh, asmâkam, meca, mahyam, mām; *and (or also) by (for, or of) us; and (or also) us (or our)*.

awā, אַוּאָ, evam; *so, such, as much*.

awar, אַוַר, abhra, *cloud*.

awar, אַוַר [אַוַר] upari, adhikam, uparishât; *on, upon, about, over, unto, among*.

awar âmadan [אַוַראַמַדאַן] upari âyâ, upari samâyâ; *to come unto (or on)*.

awar ârâstan, אַוַראַרְשְׁטאַן, upari samârac, *to arrange*.

âwardan, אַוַרְדַן [אַוַרְדַן] samâni, samâyâ; *to bring*.

## AWA

awardar, *for awartar*.

awar dâshtan [אַוַרדאַשְׁטאַן] upari dhâ, *to consider*.

aware, אַוַרַע, apara, anya; *other*.

avar estâdan [אַוַראַשְׁטַדאַן] upari sthâ, *to insist*.

awargar, אַוַגַר, utkatatara, *superintending*.

awar guftan, אַוַרגַפְטאַן, upari udîr (samudîr, or samudgrî), *to speak about*.

avarî, אַוַרִי, uparishta, *superior*. *Plu. -îgâ*.

awarmâd, אַוַרמַד, pâramparya, *supremacy*.

awarnâê, אַוַרנַע, apûrnnanara, *youthful*.

awarnâêdârî, אַוַרנַעדאַרִי, apûrnnanaradâti, *youthful career*.

awar nahâdan [אַוַרנַחַדאַן] parinyas, *to put upon (or up)*.

awar râinîdan, אַוַררַאינִידאַן, upari pracâraya; *to propagate among, urge about*.

awarshâ [אַוַרשׂאַ] uparyeshâm, upari teshâm, upari tâsâm, upari teshu; *on (about, over, or among) them (or their)*.

awartar, אַוַרטַר [אַוַרטַר] utkrishtatara, adhikata, ûrdhvacara; *upper, more fully, supreme*.

awartar-nigareshnî, אַוַרטַרנִיגַרֶשְׁנִי, ûrdhvatatanirîkshana, *supreme inspection*.

awartum, אַוַרטַמ, utkrishtatara, adhikata; *highest, supreme*.

awârûnî, אַוַאָרְוִנִי, anâcârta, *vice*.

awar vakhtan, אַוַרַכְחְטאַן, upari vibhaj, *to bestow upon*.

awarvez, אַוַרַבֶּז, adhikasakti, *triumphant*.

awarvezî, אַוַרַבֶּזִי, utkataprînâtâ, adhikasaktitva; *victory, triumph*.

awasâinîdan, אַוַאָסַאינִידאַן, avasrî; *to exterminate, annihilate*.

awasard, אַוַאָסַרְדַן, avidrava, *frozen*.

awaspârdan, אַוַאָסַפַּרְדַן, sampâdaya, samorppaya; *to deliver, consign*.





## AWA

- awaspârdâr, آواسپاردار, sampâdayitri, transmitter.
- âwast, آواس, goshâna, pregnant.
- âwastan, آواستن, garbhita, pregnant.
- âwastani, آواستانی, garbha, pregnancy.
- Awâush, آواوش, Arâusa, Awâush demon.
- âwâyast, آوايست, rucita; necessity, desire.
- âwâyastaa, آوايستا, rucita, abhîpsu; requisite, desire.
- âwâyastan, آوايستان, ruc, sañuyjya, samîh, ruci, yogya, ish, abhivâñch, samihana, upayujya, yujya, abhîps, avâp; to be necessary, wanted, desirable.
- âwâyastî, آوايستي, rucitiya, requisite.
- awâz, آواز, anyathâ, punar, vyâvrittya, vinâ, prithak, vyâghutya; back, away, again.
- awazâ, pres. stem of awazûdan.
- awazadan, آوازادن [آوازادان] nihan, han; to slay.
- awazadâr, آوازدار, apahantri, slayer.
- awazâishni, آوازائشني, vriddhi, increase.
- awazan, pres. stem of awazadan.
- awazanâ, آوازانه, apaghâtaka, apahantri, avaghâtaka; slaying, deadly.
- awazanashni [آوازانشني] apaghâta, slaughter.
- awazâr, آوازدار, sastra; appliances, means.
- awâz ârâstan, آواز آراستن, punar samârac, to restore.
- awâz-ârâstâri, آواز آراستاري, punarâracanâtâ, restoration.
- awâz-ârâstârihâ, آواز آراستاريها, punarâracanatayâ, rearranged.
- awazârî, آوازاري, sastratva, means.
- awazârmand, آواز آرمند, sastravat, talented.
- awâz-dâd, آواز داد, vyastâcâra, representation.

## AWE

- awâz-râhi, آواز راهي, apamârggatva, backsliding.
- awâz-raweshni, آواز رويشني, pascât vyâvritti, backward motion.
- awâz-sâr, آواز سار, apahârin, apaharttri; headstrong.
- awâz-sârî, آواز ساري, apahâritva, headstrongness.
- awazûdan, آواز دادن, see vash-awazûd.
- awazun, آواز, vriddhi, aggrandizement.
- awazûnî: 1) آواز زياد, vrihattva, increase.  
2) آواز, guru, vrihat; prevailing.
- awebahar, آوي بهار, apetarddhi, without a stipend.
- awebîm, آوي بهيم, nirbhayin, without risk.
- awebrâhm, آوي بهرام, asringâra, niralankâra; unconfused, incoherent.
- awecâr, آوي عار, nirupâya, svabhâvenaiva; without help, without rescue.
- awecim, آوي عيم, nihkârana, nirarthaka, akârana; without a purpose, unreasonable.
- awecim-farmâni, آوي عيم فرماني, nihkârana-desatra, unreasonable command.
- awecimibâ, آوي عيم يبا, nirarthakatayâ, nihkârana-tayâ, nihkârana; unreasonably.
- awecim-kunishnî, آوي عيم کونيشني, nihkârana-karnimatva, unreasonable performance.
- awecim-kunishnihâ, آوي عيم کونيشنيها, nihkârana-karma, acting unreasonably.
- awedâdî, آوي داد, anâcârin, injustice.
- awefsûidan, آوي فساد, sankocaya, to seize? Perhaps for apasazainîdan, to disorganize.
- awegumâ, آوي غم, nihsandigdha, suniscita, asandigdha, na sañsaya, nirvikalpameva; without doubt, unquestionable.
- awegumâni, آوي غم ي, asañsaya-tva, freedom from doubt.
- awegumânihâ, آوي غم يها, nihsandigdha, undoubtedly.



## AWE

awegunâh, אָװעגונאַ, apâpa, *innocent*.  
 awehangî, אָװעהאַנגי, asatvatâ, *want of ability*.  
 awehōsh, אָװעהאָש, acetana, *senseless*.  
 awehōshî, אָװעהאָשי, acaitanya, *want of understanding*.  
 awemust, אָװעמוסט, nirupadrava, *undistressed*.  
 awenyâz, אָװעניאַז, apañastikya, anâbâdhaka; *free from want, needless*.  
 awerâh, אָװעראַה, amârggin, apamârggena; *astray*.  
 awerâhî, אָװעראַהי, amârggatva, *going astray*.  
 awerâhinidâr, אָװעראַהינידאַר, amârgganetri, *misleader*.  
 awerâhinidâri, אָװעראַהינידאַרי, amârgga-kâritva, amârgganayanatâ; *a misleading*.  
 awerâinidâr, אָװעראַינידאַר, vinâ pravritti-kartrâ, *without a manager*.  
 awerastaa, אָװעראַסטאַ, vyâdhi, *irregular*.  
 awesakhun, אָװעסאַחונ, anuktâpi, *without words*.  
 awesûd, אָװעסוד, alâbhavat, *unprofitable*.  
 awevazandihâ, אָװעװאַזאַנדיהאַ, anupadravatayâ, *free from misfortune*.  
 awevîmand, אָװעװימאַנד, amaryâda, nihsîman, upamaryâditara; *unlimited*.  
 awevîmandihâ, אָװעװימאַנדיהאַ, nirmmaryâdatayâ, *unlimitedly*.  
 awevinâkhtai, אָװעװינאַכטאַי, anaikya, *want of sympathy*.  
 awîr, אָװיר, ativa; *very, better*.  
 awirtar, אָװירטאַר, adhikatarâ, *more fully*.  
 awîzaa, אָװיזאַאַ, nirmmala, kevala, kevalaiva, vimala; *pure, unalloyed*.  
 awîzaa-kunishni, אָװיזאַאַקונישני, nirmmala-karmmin, *pure in action*.  
 awîzai, אָװיזאַאי, nirmmalatâ, *purity*.  
 âw-khûn, אָװאַכחון, for afâm? פֿאַרפֿאַרמירט, *without form*. Univ Calif - Digitized by eGangotri

## AZA

ayâdagâr, אַײאַדאַגאַר, prabandha, *memo-randum*.  
 ayâdinidan, אַײאַדינידאַן, sañsmri, *to remember*.  
 ayâdinidârî, אַײאַדינידאַרי, smaranakârîtâ, *a reminding*.  
 ayâft, אַײאַפֿט, abhishta, abhipsita; *a favour*.  
 ayâftaa, אַײאַפֿטאַ, abhipsita, avalokita, drishta; *acquired*.  
 ayâftan, אַײאַפֿטאַן, avalok, avâp, abhips, dris, prâp, niriksh; *to obtain, reach*.  
 ayâo, אַײאַו, athavâ, kiñvâ, atha, atha—ca, atha—ced, vâ; *or, either*.  
 ayaokhshast, אַײאַאָכשאַסט, dhâtu, *metal*.  
 ayâosh, אַײאַאָש, athavâ, athavâsya, atha ced, atha cedasya; *or by (for, or of) him (his, her, it, or its); or him (his, her, it, or its)*.  
 ayâr, אַײאַר, sahâyin, *helper*.  
 ayârî, ayârîhâ, see ham-ayârî, &c.  
 ayâridan, אַײאַרידאַן, samarthiya, *to assist*.  
 ayârinidan, אַײאַרינידאַן, samarthiya, *to assist*.  
 ayâw, pres. stem of ayâftan.  
 ayâwâ, אַײאַװאַ, avalokayitri, *acquiring*.  
 ayâwashnî, אַײאַװאַשני, abhipsâ, avâpya, avabodhatâ, avalokatâ, apekshin, drisyatara; *obtainable, attainable*.  
 âz, אַז, lobha, *greed*.  
 âzâd, אַזאַד, âdhya, svatantra; *noble, holy*.  
 âzâdi, אַזאַדי, sampatti, riddhatva; *freedom from care*.  
 âzâdigar, for âwâdigar? אַזאַדיגאַר? sam-riddhikara, *occasioning prosperity*.  
 âzâd-kâm, אַזאַדקאַם, svatantrakâma, *with free will*.  
 âzâd-kâmî: 1) אַזאַדקאַמי, svatantrakâmatva, svatantrakâmatâ; *free will*. 2) אַזאַדקאַמי, svatantrakâmiya, *freely willed*.  
 azâishni, for âzâishni, אַזאַאישני, upaciti, *propagating*. Microsoft®



## AZA

âzâr, <sup>1</sup>آزار, dukkhita, *suffering*.  
 âzâraa, <sup>1</sup>آزارا, pîdita, dukkhita; *suffering*.  
 âzarm, <sup>1</sup>آزارم, hitatva, priyatva; *respect*.  
 azash, <sup>1</sup>آزاش [آزاش] etasmât, asya, tasmât, (abl.), tebhyaḥ, asmât, eteshâm, asyâḥ, asyaiva, yasmât, anena, (inst.); *from (by, of, or owing to) him (his, her, it, or its)*.  
 azashâ, <sup>1</sup>آزاشا [آزاشا] tebhyaḥ, etebhyaḥ, (abl.); *from (by, of, or owing to) them (or their)*.  
 azawar, <sup>1</sup>آزوار, upari, uparishât; *above, beyond*.  
 azer, <sup>1</sup>آزر, adhas, adhasât; *below, inferior*.  
 azg, <sup>1</sup>آزگ, sâkhâ, *bough*.  
 âzûri, <sup>1</sup>آزوری, trishnâ, *greediness*.  
 bâd, conj. 3d s. of bûdan.  
 baêwar, <sup>1</sup>آبوار, dasasahasra, lakshadhâ; *myriad*.  
 bagh, <sup>1</sup>آب, <sup>2</sup>آب, dâtri, dâtritâ; *a divinity*.  
 bâgh, <sup>1</sup>آب, ârâma, *orchard*.  
 bagha, <sup>1</sup>آب? dâna, *divine*.  
 baghân, <sup>1</sup>آب, mahân, *descendant of the divine*.  
 bâghastân, <sup>1</sup>آبستان, udyâna, *garden*.  
 bâghawân, <sup>1</sup>آبستان, ârâmapâtri, *gardener*.  
 bahar, <sup>1</sup>آب, vibhâga, samriddhi, bhâga; *portion, allotment, circumstances*.  
 baharî, see humânâ-baharî.  
 baharmand, <sup>1</sup>آبستان, vibhâgavat, *provided with allotments*.  
 baharmandî, <sup>1</sup>آبستان, samriddhimattva, *endowment*.  
 Bahrîm, <sup>1</sup>آب, Mangala, *planet Mars*.  
 bahôd, pres. 3d s. of bûdan: bahôdâ, <sup>1</sup>آبستان, bhavishyâḥ, *those that will be*.  
 bakhshashni: 1) <sup>1</sup>آبستان, vibhaktitva, vibhanjana; *appointment, distribution*. 2) <sup>1</sup>آبستان, skandhavikâsa, *a branch*.  
 bakhshîdan, <sup>1</sup>آبستان [آبستان] vibhaj; *to bestow, distribute*.

## BAZ

bakhshinîdâr, <sup>1</sup>آبستان, vibhaktri, *bestower*.  
 bakht, <sup>1</sup>آب [آب] bhâgya, *destiny*.  
 bakhtan, <sup>1</sup>آبستان [آبستان] vibhaj; *to ordain, allot*.  
 bakhtâr, <sup>1</sup>آبستان, vibhaktri, *distributor*.  
 bakhtârî: 1) <sup>1</sup>آبستان, vibhajana, vibhaktritâ; *distribution*. 2) <sup>1</sup>آبستان, vibhajana, *distributing*.  
 bâlin, <sup>1</sup>آب, ucchirshaka, *cushion*.  
 bâlist, <sup>1</sup>آبستان, uccaistara, *supremacy*.  
 bâlistî, <sup>1</sup>آبستان, uccaistara, *supreme*.  
 band: 1) *pres. stem of bastan*. 2) <sup>1</sup>آب, bandha; *restraint, control*.  
 bandaa, <sup>1</sup>آب, <sup>2</sup>آب: 1) bandha, *bound*. 2) dâsa, *servant*.  
 bandayashî, *for bandagashtî*, <sup>1</sup>آبستان, bandhagrahita, *restricted evolution*.  
 bar, *pres. stem of burdan*.  
 bar, <sup>1</sup>آب, phala; *fruit, result*.  
 bâr, <sup>1</sup>آب, bhâra, *load*.  
 bâraa, <sup>1</sup>آب, vâhana, *steed*.  
 barashni, <sup>1</sup>آبستان [آبستان] vimukti, *superiority*.  
 bârik, <sup>1</sup>آب, bârika (Pz.), *minutely*.  
 bâsh, *impv. 2d s. of bûdan*.  
 bastan, <sup>1</sup>آبستان [آبستان] nibandh, bandh; *to bind, confine*.  
 bavânî, *for vyâvânî*, <sup>1</sup>آبستان, vaikalya (see Mkh.), *delusion*.  
 bazaa, <sup>1</sup>آب, pâpa, pâpin, dosha, kalmasha; *crime, offence*.  
 bazaa-kunishnî, <sup>1</sup>آبستان, pâpakarmman, *crime-committing*.  
 bazaa-manishnî: 1) <sup>1</sup>آبستان, pâpimanas, *criminal thought*. 2) <sup>1</sup>آبستان, pâpamanas, *crime-meditating*.  
 bazagâ, *perhaps for bazaa-ân*, <sup>1</sup>آبستان, pâpin, *sin-addicted*. ®





## BAZ

bazagar, بازاگر, pāpakarmmin, pātakakara, doshakara, pāpakara; *criminal, iniquitous.*  
 bazagarî, بازگاری, pāpikarmmatra, *criminal action.*  
 bazaî, بازای, pāpa, pāpatva, doshatva, pātaka; *criminality, iniquity.*  
 bazashk, بازشک, vaidya; *physician, healer.*  
 be [بے] kintu, vinâ, rite, (om.), vibheda, -ca, vibhinna, param, punar, tatas, tatkim, nis-; *but, except, without, extraneous.*  
 be âmadan [بے آمدان] samâyâ, *to come forth.*  
 be awazadan [بے آواز دادن] vyâpâdaya, *to slay outright.*  
 be bîdan [بے بیدان] sambhû, *to arise.*  
 be burdan [بے بردن] apanî, apahri; *to carry off, convey away.*  
 be dânanstan [بے دانستان] pariñnâ, *to understand fully.*  
 begânî, باغیانی, bahis, bahistara; *strange.*  
 be hawast (hanbast?) [بے هاست] (comp. hawash=هش), vimudritavat, *shut up close.*  
 be kardan [بے کردن] apanî, kri; *to put away, make fully.*  
 bend, pres. 3d pl. of bûdan.  
 be-raseshni [بے راسه نی] vibhedaprâpitva, *progression.*  
 be rastan, [بے رستن] sudh, *to escape.*  
 berun, [بے رن], bahis, bâhya; *outside, out.*  
 berûnî, [بے رونی], bahirgata, *external.*  
 berûninîdan, [بے رونی نیدن], bahih kri; *to put out.*  
 besh, [بے ش], kashta, vishâda, dukkha, âbâdhin; *vexation, distress.*  
 besh, [بے ش], vishavriksha, *a poisonous herb.*  
 besh [بے ش] kintu; *but (or except) by (for, or of) him (his, her, it, or its).*

## BRI

beshâ [بے ش] kintu teshâm, parameshâm; *but (or except) by (for, or of) them (or their).*  
 be shnâkhtan, [بے شناکتن] adhikañ jñâ, avalok; *to understand fully.*  
 be spukhtan, [بے سپوختن] pratiskhalana, *to remove.*  
 betum [بے توم] bija (for thûm), *outermost.*  
 beum [بے بوم] vinâ me, param mayâ; *but (or except) by (for, or of) me (or my).*  
 bim, [بیم], bhaya; *fear, risk.*  
 bîminîdan, [بے مینیدن], trâsaya, *to frighten.*  
 bôî, [بوی], gandha, sugandha, sugandhi; *scent, perfume.*  
 bôî, [بوی], jîva, *consciousness.*  
 bôstân, [بستان], udyâna, *garden.*  
 bôstânwân, [بستانوان], ârâmapâtri, *gardener.*  
 bôz, pres. stem of bôzidan and bukhtan.  
 bôzâ, [بوزا], sodhayitri, *preserving.*  
 bôzashni, [بوزاشنی], suddhi; *deliverance, excuse.*  
 bôzidan, [بوزیدن], sodhaya, *to preserve.*  
 brâdarôdî, [برادرودی], brâdaroda (Pz.), *fraternization.*  
 brahanaa, [براهنا], vinagna, *naked.*  
 brahanaî, [براهنائی], vinagnatva, *nakedness.*  
 brahm, [براهم], veshâ, sringâra; *involved, intricate, confused.*  
 brâzinîdâr, [برازینیدار], dyotayitri, *beautifier.*  
 bridan, [بریدن], chid; *to cut, interrupt.*  
 brih, [بریه], rocis, tejas; *splendour.*  
 brihî, [بریهی], rocis, *splendour.*  
 brihinîdan, [برهینیدن], vinirmmâ, srij, sañ-srij, nirmmâ; *to appoint, produce.*  
 brin, pres. stem of bridan.  
 brin, [برین], bhâgya, *supreme.*  
 brinana, [برینانا], bheda, *subdivision.*



## BRI

brīshaa, for barg-gāh, בִּרְשָׁה, mûla, a shoot.

bûd, בּוּד [בּוּדָא]: 1) *p. p. of būdan.* 2)

bhûta, samudbhûta, yâtañ sat; *what was, existence.*

bûdan, בּוּדָא [בּוּדָא] bhû, as, samudbhû, sambhû, sanjan, samutpad, jan, atî, yâ, sañyâ, âs; *to become, be, exist, arise, occur.*

bukhtan, בּוּכְחָן, sudh, sañsudh, sodhaya; *to save, preserve.*

bukhtâr, בּוּכְחָר, sodhayitri, *preserver.*

bukhtârî, בּוּכְחָרִי, suddhi, *preservation.*

bukht-rēñî, בּוּכְחָר־רֵעֵנִי, suddhâtmatâ, *preservation of the soul.*

bûm, בּוּם, bhûmi; *land, country.*

bun, בּוּן, mûla, âdya; *root, origin.*

bundaa, בּוּנְדָא, sampûrnna, paripûrnna, pûrnna; *complete, perfect, full.*

bundaa-nigareshnî, בּוּנְדָא-נִיגַרֶשְׁנִי, sampûrn-nanirikshanatâ, *complete observation.*

bundaa-rawâi, בּוּנְדָא-רָוַי, sampûrnnapravritti, *completely-stirring.*

bundahihâ, בּוּנְדָא-הִיחָא, sampûrnnatayâ, *thoroughly.*

bundaî, *see ne-bundaî.*

bunkhân, בּוּנְכָאן, mûlanidhâna, *source.*

bun-spâs, בּוּנְסְפָאס, mûlarakshana, *original thanksgiving.*

bunyasht, for bungasht, בּוּנְיָשְׁט, mûlâspada, mûlâspadiya; *original evolution.*

bunyashtaa, for bungashtaa, בּוּנְיָשְׁטָא, mûlâspada, mûlâspadiya, mûlâsthâna; *original evolution.*

bunyashtaihâ, for bungashtaihâ, בּוּנְיָשְׁטָא-הֵיחָא, mûlâspadatayâ, *originally evolved.*

burdan, בּוּרְדָא [בּוּרְדָא] kri, udir, apahri, nî, nikship, nidhâ, vidhâ, sannidhâ, âlikh, samâni, samudvah, samutsrij; *to carry, bear, bring, offer.*

## CER

burdâr, בּוּרְדָר, vidhâtri, dharttri; *carrier, sustainer, bringer.*

burzashnî, בּוּרְזָשְׁנִי, slâghya, *commendable.*

burzâwand, בּוּרְזָאֻוַּנְד, kalâvat, kriyâvat; *lofty, exalted.*

bûshyâsp, בּוּשְׁיָאֻסְפָא, bûsiâspa, *lethargy.*

brashni [בּוּרְזָשְׁנִי] samutpatti, *existence.*

brashni-kâr [בּוּרְזָשְׁנִי-כָאֻר] sambhûtikârya, *causing existence.*

-ca, צָא, ca, api, (om.), yathâ, kim, atha, vâ, apivâ; *also, too, and, even, really, yet, moreover, whatever. (Always suffixed.)*

cand, צַנְד, yâvanmâtra, yat kiyat, kiyaccit, kiyacca; *several, as much, how long, as.*

candâ, צַנְדָא, kiyadapi, *as well as.*

candash, צַנְדָש, yâvat; *as much as (or so far as) by (for, or of) him (her, or it).*

candashâ, צַנְדָשָא, kiyatâncit, yâvadete; *as much as (or so far as) by (for, or of) them.*

candî, צַנְדִי, kiyattâ, *quantity.*

candishni, צַנְדִישְׁנִי, cancala, cancalatâ; *movement.*

câr, צָא, upâya; *means, possibility.*

câraa, צָאָא, upâya; *means, method.*

câraa-kunishnihâ, צָאָא-כּוּנִישְׁנִיחָא, upâya-karmmatayâ, *through provision of a remedy.*

câravinî, צָאָא-וִינִי, upâyâvalokana, *discernment of means.*

cârî, צָאָרִי, upâya, upâyârtha; *remedy.*

câshashni, צָאָשְׁשְׁנִי, âsvâdana, *the taste.*

câshashni? צָאָשְׁשְׁנִי?, âsvâdya, *teachable.*

cashm, צָשְׁמ [צָשְׁמ] cakshus, locana; *eye.*

cashm-dârashnî, צָשְׁמ-דָאָרֶשְׁנִי, locanagrahana, *observation.*

câshtan, צָשְׁטָא, samâsvâdya, *to teach.*

cer, צָאָר, balishtha; *victorious, valiant.*

cerî, צָאָרִי, balishthatva, *victory.*



## CI

## DAD

ci [𑂔𑂗] yatas, yat, kim, kimiti; *because, for, since.*

ci [𑂔𑂗] kim, kiyat; *what, what?*

ci, see e rā ci, har, ci.

cīdan, 𑂔𑂗𑂔𑂗 [𑂔𑂗𑂔𑂗𑂔𑂗, 𑂔𑂗𑂔𑂗𑂔𑂗] ci, ayaci; *to collect, gather.*

cihal [𑂔𑂗] catvāriṣat, *forty.*

cihar, 𑂔𑂗𑂔𑂗, 𑂔𑂗𑂔𑂗, rūpa, rūpāvayava; *nature, race, quality, appearance.*

cihār, 𑂔𑂗𑂔𑂗 [𑂔𑂗𑂔𑂗, 𑂔𑂗𑂔𑂗] catur, *four.*

ciharanīdaa, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, rūpita, *predisposed.*

ciharanīdai, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, rūpitatva, *qualification.*

ciharanīdan, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, rūp, rūpaya; *to qualify, predispose.*

ciharanīdār, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, rūpayitri, *qualifier.*

ciharanīdihā, see jad-ciharaniḍihā.

cihari: 1) see asāzashnī, khvesh, mainyō.

2) 𑂔𑂗𑂔𑂗, 𑂔𑂗𑂔𑂗, rūpiya, rūpa, rūpin, rūpatā, citrakrit; *natural, qualified, conspicuous.*

ciharihā, see jad-ciharihā.

cihari-kunishni, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, rūpakarm-man; *acting instinctively, committing naturally.*

cihar-mālashnī, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, rūpaspar-sanatva, *tangibility of nature.*

cihār-pāṭ, 𑂔𑂗𑂔𑂗𑂔𑂗, catushpada, *quadruped.*

cihār shunbad, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, catuhsanaisca-riya, *Wednesday.*

cihārum, 𑂔𑂗𑂔𑂗𑂔𑂗 [𑂔𑂗𑂔𑂗𑂔𑂗, 𑂔𑂗𑂔𑂗𑂔𑂗] caturtha, *fourth.*

cim, 𑂔𑂗, 𑂔𑂗, hetu, kāraṇa, artha: *reason, purpose.*

cim, 𑂔𑂗, kimiti, kim; *why?*

cimī: 1) 𑂔𑂗𑂔𑂗, kāraṇa, *design.* 2) 𑂔𑂗𑂔𑂗, kāraṇa, arthiya, sakāraṇa; *reasonable, purposed, important.*

cimihā, 𑂔𑂗𑂔𑂗𑂔𑂗, kimiti, kāraṇa; *for a purpose, expressly.*

cimī-kunishnī, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗 𑂔𑂗𑂔𑂗, arthiyāṇi karmmatvam, *purposed work.*

cimī-kunishnīhā, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗 𑂔𑂗𑂔𑂗, artha-karmmatayā, *purposely made.*

cim rā, 𑂔𑂗 𑂔𑂗, kimartham, *on what account?*

cin, 𑂔𑂗, pres. stem of cīdan.

cīnaa, 𑂔𑂗𑂔𑂗, cīnaka, *a snare.*

ci rā [𑂔𑂗 𑂔𑂗] kimartham, kimiti; *why?*

cish, 𑂔𑂗𑂔𑂗, *correct form of this.*

cish [𑂔𑂗𑂔𑂗] yatas, yato'sau, yadasya, kimiti; *because (or since) by (for, or of) him (her, or it).*

cishā [𑂔𑂗𑂔𑂗𑂔𑂗] yataste, yatastaiḥ; *because (or since) by (for, or of) them.*

cum, 𑂔𑂗𑂔𑂗, yathāham; *as by (for, or of) me.*

cun, 𑂔𑂗𑂔𑂗: 1) yathā; *as, like, since, because.* 2) katham, *how?*

cūnī, 𑂔𑂗𑂔𑂗𑂔𑂗, yathāsthataḥ, yathāsthatva, yathāsthakiyattā; *nature, method.*

cunmā, 𑂔𑂗𑂔𑂗𑂔𑂗, yathāham; *as by (for, or of) us.*

cunsh, 𑂔𑂗𑂔𑂗𑂔𑂗, yathāśya, yathā, katham; *as by (for, or of) him (her, or it).*

cunshā, 𑂔𑂗𑂔𑂗𑂔𑂗𑂔𑂗, yathā te, yathaishām; *as by (for, or of) them.*

cuntā, 𑂔𑂗𑂔𑂗𑂔𑂗: 1) yathā yushmabhyam; *as by (for, or of) you.* 2) katham yūyam; *how by (for, or of) you?*

dad, 𑂔𑂗, svāpada, mriga; *wild animal.*

dād, 𑂔𑂗𑂔𑂗, nyāya, jñāpti; *law, order.*

dādaa, 𑂔𑂗𑂔𑂗, datta, *produced.*

dādan, 𑂔𑂗𑂔𑂗 [𑂔𑂗𑂔𑂗𑂔𑂗] dā, dāna, pradā; *to produce, create, give, present.*

dādār, 𑂔𑂗𑂔𑂗𑂔𑂗, dātri, sraṣṭri, dāyaka; *creator, producer, giver.*





## DAD

## DAR

dādārī, <sup>داداری</sup> dātritra, dātritā; *creativity, productiveness.*

dādārihā, *see* guwāi-dādārihā.

dadīgar, <sup>دایگار</sup> dvitīya; *secondly, other.*

dadum [<sup>دوم</sup> dvitīya, *second.*

dāēstā, <sup>دایست</sup> [nyāya, nyāyin; *judgment, opinion, decision.*

dāēstānī: 1) <sup>دایستان</sup> [nyāyatva, *judiciousness.* 2) <sup>دایستان</sup> nyāyin, *judicious.*

dāēstānmandī, <sup>دایستانمندی</sup> nyāyamattā, *adjudication.*

dah, *pres. stem of* dādan.

dahā, <sup>داه</sup> mukha, *mouth.*

aharī, <sup>اھاری</sup> digambara, *atheistical.*

dahī [<sup>داهی</sup>] dāna, *a presenting.*

dahishni, <sup>دایشنی</sup> srishti, *dāti, dāna; creation, dispensation.*

dahishnī: 1) <sup>دایشنی</sup> *see* dām-dahishnī. 2) <sup>دایشنی</sup> dāna, dāti; *presentable.*

dām, <sup>دام</sup> srishti, *creature.*

dām, <sup>دام</sup> vāgurā, *trap.*

damashni, <sup>داماشنی</sup> svāsa, *panting.*

dām-dahishnī, <sup>دامدایشنی</sup> srishtidāna, srishtidāti; *creation of the creatures.*

dānā, <sup>دانای</sup> jnānin, jnāna, jnātri; *wise, sage.*

dānāi, <sup>دانایی</sup> jnānatva, jnāna, jnānatā, vijnāna, jnāpanatva; *knowledge, sagacity, wisdom.*

dānāihā, <sup>دانایها</sup> jnānatayā, *wisely.*

dānā-kār, <sup>داناکار</sup> jnānakāryin, *wisely-acting.*

dānashni, <sup>داناشنی</sup> jnāna, pariijnāna, pariijneya, avabodha, jnātā, jnānin; *knowledge, understanding.*

dānashnī: 1) <sup>داناشنی</sup> *see* acār, akanāraa, angōshīdaa, dīn, kam. 2) <sup>داناشنی</sup> jnānena, *comprehensible.*

dānashnihā: 1) *see* acār. 2) <sup>داناشنیها</sup> (S. om.), *deliberately.*

dānashni-mand, <sup>داناشنیمند</sup> jnānavat, *intelligent.*

dānastan, <sup>داناستان</sup> jnā, pariijnā, vid, vijnā, samājnā, jnāna, pariijnāna, avabudh, dris; *to know, understand.*

dandā, <sup>دند</sup> dantāh, *teeth.*

dar, <sup>دار</sup> sambandha, nibandha, dvāra, nivesa, pada, sthāna; *door, chapter, subject, mode.*

dār, <sup>داری</sup> sūla; *timber, stake.*

dār, *pres. stem of* dāshtan.

dārā, <sup>داری</sup> dhātri, *maintaining.*

daraa, <sup>داری</sup> nibandha, ābandha, pāda; *subject.*

dāramaa, *perhaps for* sharmaa, <sup>داریما</sup> dāramiyya (Pz.), *modest* <sup>1</sup>?

dāramainā, *perhaps for* sharmainā, <sup>داریمای</sup> sūkshmatayā, *modestly* <sup>2</sup>?

dārashni, <sup>داریشنی</sup> dharttavya, *to be maintained, maintenance.*

dārashnī, *see* cashin, nām, ōmed.

dard, <sup>درد</sup> dukkha, pīdā, cheda; *pain.*

dardgar, <sup>دردگار</sup> pīdākara, *agonizing.*

dardiast, <sup>داریاست</sup> vyathāpīdita, *is afflicted.*

dardinidār, <sup>دردینیدار</sup> dukkhakartri, *causer of pain.*

dard-māl, <sup>دردمال</sup> dukkhasya vimārjjana, *spreading anguish.*

dārkardī, <sup>داریکاردی</sup> sūlāvesana, *execution on the tree.*

<sup>1</sup> Another guess would be bahramaa, 'piercing, acute,' as compared with Pers. <sup>۱</sup> 'a gimlet.' Garāml, 'reverent,' would assume a greater oversight on the part of Neryosang.





## DAR

- darmā, རམ་མཁོན་, aushadha, *remedy*.  
 dārū, རམ་མཁོན་, aushadha, *medicine*.  
 darend, རམ་མཁོན་, durggatin, *wicked*.  
 darvandi, རམ་མཁོན་, durggativatva, durggati;  
*wickedness*.  
 daryam, *perhaps for dar i dum*, རམ་མཁོན་, *nishthā, fundament*.  
 daryōsh, རམ་མཁོན་, durbala, *poor*.  
 daryōshi, རམ་མཁོན་, daushtya, daurbalya;  
*poverty*.  
 dashaa, རམ་མཁོན་, cihna, lakshana; *token, characteristic, essence*.  
 dashaamandī, རམ་མཁོན་ རམ་མཁོན་, cihnavat, *indicative*.  
 dasht, རམ་མཁོན་, vana; *wilderness, plain*.  
 dāshtaa, རམ་མཁོན་, dhrita, srishti; *maintained, assumed*.  
 dāshthan, རམ་མཁོན་ [མཁོན་མཁོན་] dhā, dhri, dhārana, pariñā, grah, kri, vidhāna, nidhā; *to keep, maintain, have, hold, consider*.  
 dāshâtâr, རམ་མཁོན་, dharttri, dhâtri, niband-dhri; *maintainer, possessor*.  
 dāshâtârī, རམ་མཁོན་, dharana, dhârana, vidhāna, dhâttritā; *keeping, maintenance*.  
 dashti, རམ་མཁོན་, aranyiya, *of the plain*.  
 dast, རམ་མཁོན་ [མཁོན་] hasta, hastiya; *a hand*.  
 dastâwar-nahâdihâ, རམ་མཁོན་ རམ་མཁོན་? hasto-parivinyastatayâ, *through manual gestures*.  
 dastâr, རམ་མཁོན་, âcârya, guru; *high-priest, custom*.  
 dawargâh, རམ་མཁོན་? ubhau sthâne, *orbit*.  
 dawur, *for spur*, རམ་མཁོན་, kâlakhandâ, *spleen*.  
 deh, རམ་མཁོན་ [མཁོན་] grâma, *town*.  
 dehavad, རམ་མཁོན་ [མཁོན་མཁོན་] grâmapati, svâmin; *province ruler, governor*.  
 derang, རམ་མཁོན་, dirgha, dirghatva, pralambatara; *long-continued, tedious, delay*.

## DRA

- derangî, རམ་མཁོན་, dirghatva; *tediousness, delay, length*.  
 deshaa, *for shâk*, རམ་མཁོན་, jatâ, *twig*.  
 deshâa, *for dag-dahâ*, རམ་མཁོན་, dhâtri, dharttri; *foundation-laying*.  
 dew, རམ་མཁོན་ [མཁོན་] deva, *demon*.  
 dew-eihar, རམ་མཁོན་ རམ་མཁོན་, devarûpin, *demon-natured*.  
 dewî: 1) རམ་མཁོན་ devatva, *devilry*. 2) རམ་མཁོན་, deviya, devatva; *demoniacal*.  
 did [མཁོན་] dvitīyānca, anya, dvitīya, punar; *other, another, again*.  
 didan, རམ་མཁོན་ [མཁོན་མཁོན་] dris, niriksh, avalok, nirikshana, darsana; *to see, look*.  
 (Pres. stem substitutes vin.)  
 didâr, རམ་མཁོན་, drisyatara; *looker, visible*.  
 didârî: 1) རམ་མཁོན་, visibility. 2) རམ་མཁོན་, drisyatara, *visible*.  
 dil, རམ་མཁོན་ [མཁོན་] hridaya, *heart*.  
 din, རམ་མཁོན་, dini, dinitva; *religion, doctrine, revelation*. Plu. dinihâ.  
 din-dânashnî, རམ་མཁོན་ རམ་མཁོན་, dineh jñâninî, *knowledge of the religion*.  
 dinî: 1) རམ་མཁོན་, see vas-dinî. 2) རམ་མཁོན་, dinīya, dineh; *religious, scriptural*.  
 dīni i khard, རམ་མཁོན་, dinih buddhek, *religion of wisdom (possible name of a book)*.  
 Din-kard, རམ་མཁོན་ རམ་མཁོན་, Dinikardda, *(name of a book)*.  
 dôshî, རམ་མཁོན་, dushtatva, vidushta; *folly*.  
 dôshidâa, རམ་མཁོན་, mitrin, *belored*.  
 dôshidan, རམ་མཁོན་, maitrî kri, *to admire*.  
 dôst, རམ་མཁོན་, mitra, sakhi; *friend*.  
 dôstî, རམ་མཁོན་, mitratâ, mitratva; *affection*.  
 dôzakh, རམ་མཁོན་, naraka, *hell*.  
 dôzakhi, རམ་མཁོན་, narakiya, narakin; *hellish*.  
 drâidan, རམ་མཁོན་, prajalp, *to chatter*.  
 drâishni, རམ་མཁོན་, pralâpa, *twaddle*.



## DRA

drakht, דְּרָאֵךְ [דֵּרֶשׁ] vriksha, *tree*.  
 drânâê, דְּרָאֵנְאֵי, dairghya, dairghatva; *length*.  
 drâz, דְּרָאֵז, dirgha, *long*.  
 drenzashni, דְּרֵנְזַשְׁנִי, pralâpa, *a murmur*.  
 drôg, דְּרֹג [דְּרֹג] anrita, alika; *false, a lie*.  
 drôg-gaweshnî, דְּרֹג־גַּוֶּשְׁנִי, anritañ vacas, *false statement*.  
 drôgi, דְּרֹגִי [דְּרֹגִי] anrita, *falsehood*.  
 drôzan, דְּרֹזַן, alika, *false*.  
 drôzangar, דְּרֹזַנְגַּר, asatyakâra, *falsifying*.  
 drôzani, דְּרֹזַנִּי, anrita, anritatâ, anritatva, alika, alikatva; *falsehood*.  
 drûd, דְּרֹד [דְּרֹד] kusala; *peace, welfare*.  
 drûpusht, דְּרֹפֻשְׁט, דְּרֹפֻשְׁט, suprâkâra, sa-prâkâra; *fortified*.  
 drûz, דְּרֹז, drûja (Pz.), *fiend*.  
 drûzi: 1) דְּרֹזִי, drûjatva, drohita; *fiendishness, falsification*. 2) דְּרֹזִי, drûjiya, *fiendish*.  
 drûzidan, דְּרֹזִידַן, druh, *to falsify*.  
 drûz-niroi, דְּרֹז־נִירוֹי, drûjapranatâ, *fiendish power*.  
 du, [דְּ, דְּ] dvi, dvitaya, dvitayameva, dvidhâ, dvaya, dvitiya, ubhaya; *two*.  
 dubâr, דְּבִיבָר? dvivâram, *twofold*.  
 du-bunyashtaa-angâr, דְּבִיבָר־אֲנַגְאָר, dvimûlâspadasamâlôcin, *supposing two original evolutions*.  
 dûd, דְּוֹד, dhûma, *smoke*.  
 dugâê, דְּגַאֵי, guwâi, דְּבִיבָר, vipulatva, *testimony*.  
 dugâ, דְּגַא, vistirna, vyakti; *repetition, two*.  
 dugânihâ, דְּגַא־נִיחָא, prâcuryena, *repeatedly*.  
 duî [דְּבִיבָר] dritva, *duality*.  
 dukhtar, דְּוִיטְרִי, דְּוִיטְרִי [דְּוִיטְרִי] duhitri, *daughter*.  
 du-pâê, דְּבִיבָר, dvipada, *two-legged*.  
 dūr, דְּוִי [דְּוִי] dâre, *far*.

## DUS

dûrî, דְּוִי, dûratâ, *distance*.  
 durust, דְּוִי, דְּוִי, arogya, *healthy*.  
 durustî, דְּוִי, דְּוִי, ârogya, *health*.  
 durust vad, דְּוִי, דְּוִי, ârogyapati, *perfect ruler*.  
 dushâgâh, דְּוִי, dush tajnânin, dush tâ-vabodha; *ignorant*.  
 dushâgâhi, דְּוִי, dush tajnâna, *ignorance*.  
 dushâgâh-kârî, דְּוִי, dush tâva-bodhakarmman, *ignorant activity*.  
 dushâmôz, דְּוִי, dushtasikshâ, *evil-teaching*.  
 dushârm, דְּוִי, vâllabhya, *affection*.  
 dushâzai, דְּוִי, duscâritâ, *incapacity*.  
 dushcihar, דְּוִי, dushtarûpa, *ugly*.  
 dushcihari, דְּוִי, kurûpatva, dushtarûpa; *ugliness*.  
 dushdânâ, דְּוִי, dush tajnânin, dush tajnânatva; *evil-understanding, ignorant*.  
 dushdânâi, דְּוִי, dush tajnâna, *ignorance*.  
 dushdânâihâ, דְּוִי, dush tajnânatayâ, *with evil astuteness*.  
 dushgandî, דְּוִי, durggandha, durg-gandhi; *stench*.  
 dushman, דְּוִי, satru, dush tamanas, virodhin, dushta; *enemy*.  
 dushmânâ, דְּוִי, visadrîsa, *ill-seeming*.  
 dushman-gashtî, דְּוִי, dush tam mânasatvam, *conversion to enmity*.  
 dushmanî, דְּוִי, satrutva, *enmity*.  
 dushmizâi, דְּוִי, duksvâda, *unsavouriness*.  
 dushnâm, דְּוִי, dush tanâma, *ill-famed*.  
 dushpâdishâh, דְּוִי, kurâjan, *bad sovereign*.  
 dushrâmi, דְּוִי, vishâda, *discomfort*.  
 dushrâr, דְּוִי, vishâdatva, *uneasy*.



## DUS

dushvazâr, <sup>دشواز</sup>, dushtavicâra, *ill-solvable*.

dusrûb, <sup>دسروپ</sup>, dushtakirtti, *disgraced*.

dusrûbinîdaa, <sup>دسروپینیدا</sup>, apakirttita, *defamed*.

duz, <sup>دز</sup>, caura, caurya; *robber, theft*.

dvârastan, <sup>دوارستان</sup>, <sup>دورگام</sup>, durggam; *to run, rush*.

dvâzdah, <sup>دوازده</sup>, <sup>دوئز</sup> [د] dvâdasa, *twelve*.

e<sup>1</sup>: 1) (*affixed to noun*) <sup>د</sup>, (*rarely prefixed*) <sup>د</sup>, (S. om.), eka, purusha; *a, an, some, any, one*. 2) (*prefixed to verb*) <sup>د</sup> [د] nanu, aho, (*pot.*); *should, should be*.

ê<sup>1</sup>: 1) (*affixed to noun*) <sup>د</sup>, eka, (om.), eva; *a, an, any, some*. 2) (*rarely affixed to verb*) <sup>د</sup>, (S. *pot.*), *should*.

ê<sup>1</sup>, <sup>د</sup> [د] etad, aho, idam, tad, nanu, evam, (om.); *this*.

ebâr, <sup>دبار</sup>, ekavâra; *a time, at once*.

edar [ددار] atra, *here*.

edun, <sup>دو</sup>, evam, atas; *so, such, thus*.

emâ [دما] yayam, *we*.

e râ [درا] iti hetoh, *therefore*.

e râ ci [درا] iti hetoh yatas, iti hetoh yat; *because*.

Erâ, <sup>درا</sup>, Erâm, *Iran*.

erang, <sup>درا</sup>, asuddhi, asuddha, ajaya; *delusion, trouble*.

erangî, erangihâ, *see pur*.

erdar, *for ertar*, <sup>درا</sup>, adhascara, *lower*.

erekhtan, <sup>درا</sup>, <sup>درا</sup>, asudh, *to ruin*.

erez, *pres. stem of erekhtan*.

erezinîdan, <sup>درا</sup>? avalup, *to ruin*.

eshâ [دشا] te, tâni, tâh, amî; *those, they, them, their*. Sing. ôi.

estâdaa, <sup>درا</sup> [درا] sthitamasti, *stood*.

## EZ

estâdan, <sup>درا</sup> [درا] as, âs, sthâ, sañsthâ; *to stand, remain; be, have (aux.)*.

esteshni, <sup>درا</sup> [درا] sañsthiti, sthiti; *standing, continuance*.

eucand, <sup>درا</sup>, <sup>درا</sup>, kiyat, kiyaccit; *several*.

eucihari, <sup>درا</sup>, ekarûpatva, *unity of nature*.

eugânaa, <sup>درا</sup>, kevala, kevalabhâvin; *only, peculiar*.

eugôhari, <sup>درا</sup>, ekaratnatva, *individual nature*.

eujâ, <sup>درا</sup>, ekasthânatâ, *single place*.

eukardaihâ, <sup>درا</sup>, ekahelayâ, *co-operatively*.

euzôri, <sup>درا</sup>, aikyaprâna, *united strength*.

ewadâ, <sup>درا</sup>, ekâkin, *alone*.

ewar, <sup>درا</sup>, suniscitameva, eva, avitarkya-meva, nihsandigdha, nihsandigdhameva, nirvvikalpameva; *certain, sure*.

ewari: 1) <sup>درا</sup>, *certainty*. 2) <sup>درا</sup>, suniscita, *certain*.

ewâz, <sup>درا</sup>, kevalam, kevala, -ca; *only, merely, sole*.

ez [دز] (S. abl., adv., om., loc.); *from, owing to, of, out of, by, than*.

ez ânô [داز] tasmât, *from there*.

ez ci [داز] kasmât, kutas; *whence?*

ez edar [ددار] itas, *henceforth*.

ez ham cim, <sup>درا</sup>, iti hetoh, *owing to the same cause*.

ez ku [درا] kutas, kasmât, kasmât mûlât; *whence?*

ez-kvî [درا] kasmât, *from whereabouts*.

ez nô, <sup>درا</sup>, nûtanatvât, nûtana; *anew*.

ez nun [درا] tasmâdûrdhvam, *henceforth*.





## FAR

- farahangî, ڤارځانگي, vidyârthin, *instructed*.  
*Plu.* -iã.  
 farahangwad, ڤارځانگواډ, vidyâdhipati,  
*learned man*.  
 farahîdaa, for parkhîdaa, ڤارځيډا, gum-  
 phita, *fenced in*.  
 farawadâ, for frôdâ, ڤارواډا? samutpatti,  
*down-sending?*  
 farawand: 1) *pres. stem of farawastan* 1.  
 2) ښږېښ, pracârin, *compass*.  
 farawar, for parvar, ږېږ, utpatat, *winged*.  
 farawastaa, for parwastaa, ڤارواستا, sam-  
 udgata, pravritta, pravritti, pravarttita;  
*compass*.  
 farawastai, for parwastai, ڤارواستاي, pra-  
 varttanatâ, pravarttanatva; *encompass-*  
*ment*.  
 farawastan: 1) for parwastan, ڤارواستان, ږاږږيت,  
*to compass*. 2) for farazastan, ڤارواستاښ,  
 prasrip, pravis, pravrit; *to*  
*spring forth*.  
 farazastaa, ڤارواستاښ, pravritta, *sprung forth*.  
 farendaa, for parendaa, ڤارېندا, pallava, *bird*.  
 fari, for pari, ږاږي, dushtagraha, *witch*.  
*Plu.* faryã.  
 fari, for pari, ږاږي, skandha, *wing*.  
 farmâ, *pres. stem of farmâyastan*, farmûdân.  
 farmân, ڤارمان, âdesa, *a command*. *Plu.* -ihâ.  
 farmângar, ڤارمانگار, âdesakara, *performer of*  
*commands*.  
 farmânî, *see* aburd, awecim.  
 farmân-nyôkhsh, ڤارمان نيوکښ, âdesasrotri,  
*listening to commands*.  
 farmâyast, ڤارماياست, samâdishta, *a com-*  
*mand*.  
 farmâyastan, ڤارماياستان, samâdis, *to com-*  
*mand, enjoin, dictate*.  
 farmôshidan, ڤارموشيدان, vismri, vili; *to*  
*forget*.

## FRA

- farmôshidârî, ڤارموشيداري, vismriti, *forget-*  
*fulness*.  
 farmûdan, ڤارمودان, âdis, samâdis, vac; *to*  
*command, order, direct*.  
 farnaftan, for frôftan? ڤارنافتان, paryat,  
 prasâraya; *to start forth, wander*.  
 Farôbag, *see* Âdar-farôbag.  
 farwânaa, for parwânaa, ڤارواڼا, sahayin;  
*assistance, passport*.  
 farwarâ, for parwarâ, ڤاروارا, pratipâlayitri,  
*cherishing*.  
 farwardâr, for parwardâr, ڤارواردار, pratipâ-  
 layitri, pâlayitri; *nourisher*.  
 farwardârî, for parwardârî, ڤاروارداري, pâla-  
 natva, pâlanatâ; *nourishing*.  
 farzâm, ڤارزام, nirvvâna, *end*.  
 farzâmgârî, ڤارزامگاري, ڤارزامگارا, nirvvânakâla, *final*  
*result*.  
 farzânaa, ڤارزانا, nirvvânajna, nirvvânajnâ-  
 nin; *sagacious, learned*.  
 farzânahihâ, ڤارزاناهيها, nirvvânajnatayâ,  
 nirvvânajnânatayâ; *sagaciously*.  
 farzânahihâ-kunishnî, ڤارزاناهيها کونيشني, ڤارزاناهيها کارمما,  
 nirvvânajnatayâ karmmatâ, nirvvânajna-  
 tayâ karmman; *a working sagaciously*.  
 farzânai, ڤارزانهي, nirvvânajnâna, nirvvâ-  
 najnatva; *sagacity*.  
 farzand, ږاږانډ, ږاږانډا, jâtaka, *offspring*.  
 farzidashnigar, for parjasashnigar, ڤارژيداشنيگار,  
 ږاږژيداشنيگار? (S. om.), *accumulative*.  
 farzinmand, for parcinmand, ږاږزينمانډ,  
 gumphita, *distorted*.  
 fradim, ڤراډيم, âdya, âdau, prathama,  
 pûrvam; *first, at first*.  
 fradimî, perhaps fradim-ash, ڤراډيمي,  
 prathamata eva, *at first (his?)*  
 frâi, *see* vâz-frâi.  
 frârun, ڤراړون, sadâcârin, sadvyâpâratara;  
*proper, virtuous*.ft ®



## FRA

- frârûnî, פֶּרְאֻנִי, sadâcâratva, *virtue*.  
 frashekard, פֶּרְשֶׁקֶרֶד, sa-Saosîosa, akshaya-  
 kriti, akshayatva; *renovation of the universe*.  
 frashn, פֶּרֶשְׁנָה, prasna, *question*.  
 fravash, פֶּרַוַּשׁ, vridhhi, *guardian spirit*.<sup>1,2</sup>  
 frâz, פֶּרֶז, anantaram, ūrdhvamapi; *forth, onwards*.  
 frâz bastan, פֶּרֶז בַּסְתָּן, nibandh, *to shut up*.  
 frâz hishtan [פֶּרֶז הִשְׁתָּן] samujjh, parityaj; *to set forth*.  
 frâz madan, פֶּרֶז מַדָּן, samâgam, *to come forth*.  
 frâz rasîdan [פֶּרֶז רַסִּידָן] prâp, *to advance*.  
 frâz-raweshnî, פֶּרֶז רַוֶּשְׁנִי, purah prāvritti, *forward motion*.  
 freftagā-vyāwāninidārihā, פֶּרֶפְתָּגָא וַיָּוָאנִידָרִיחָא, vipratârītānām vimohakâritayā, *delusively for the deceived*.  
 freftan, פֶּרֶפְתָּן, vipratârāya, vipratrî, prātārāya; *to deceive*.  
 freftâr, פֶּרֶפְתָּר, vipratâraka, vipratârāyitri; *deceiver*.  
 freftârî, פֶּרֶפְתָּרִי, vipratârāna, vipratâr-aka, vipratârānatva; *deceit*.  
 freftârîhâ, פֶּרֶפְתָּרִיחָא, vipratârakatayā, *deceivingly*.  
 freh, פֶּרֶה, sphita; *numerous, much*.  
 frehest, פֶּרֶהֶסְת, prabhûta, pracurutara, visphita, prâshita (Pz.); *especially, mostly*.  
 frehmandî, פֶּרֶהְמַנְדִּי, vridhhimattâ, *development*.  
 frew, פֶּרֶו, פֶּרֶוֹ: 1) *pres. stem of freftan*.  
 2) chadman, prātārāna: *deceit*.  
 frewashnî, פֶּרֶוַשְׁנִי, vipratârāna, *deceit*.  
 fristaa: 1) פֶּרִישְׁתָּא, gava, ârâdhaka; *angel, messenger*. 2) see parastan.

## GAR

- fristai, פֶּרִישְׁתַּי, dûtatâ, *mission*.  
 frizashnî, see neki-frizashnî.  
 frôd, פֶּרֹד, adhas, *down*.  
 frôh, פֶּרֹה, *pres. stem of frôkhtan*.  
 frôkha, see Mardâ-frôkha.  
 frôkhî, פֶּרֹכְחִי, samriddhatva, *enjoyment*.  
 frôkhtan, פֶּרֹכְחָן [פֶּרֹכְחָן] vikrî, *to sell*.  
 Frôkh-zādâ, פֶּרֹכְחִי זָאדָא, Phroshajâdaputra, *son of Farukh-zâd*.  
 fryâd, פֶּרִיאַד, mitra, *friend*.  
 fryâdihed, פֶּרִיאַדִּיהֶד, sahâyiyate, *is assisted*.  
 gac, גַּץ, sudhâ, *chalk*.  
 gadashni, for guzinashni? גַּדָּשְׁנִי? lolatâ, pracâra, pracara, calana, cancelatva; *propensity, peculiarity*.  
 gadûg, גַּדּוּג? gadûga (Pz.), graha, dushta-graha, krûra; *brigand*.  
 gâh, גַּח, sthâna; *position, place, throne*.  
 gâhî, גַּחִי, sthânatâ, *throne*.  
 Ganâmainyô, גַּנְאֵמַיְנְיֹ, Ganâma, inio, *evil spirit*.  
 gand, גַּנְד, durggandhi, *stench*.  
 gandaa, גַּנְדָּא, durggandhin, *fetid*.  
 gandaî, גַּנְדָּאִי, durggandhitva, *stench*.  
 ganz, גַּנְז, ganja, *storehouse*.  
 ganzubar, גַּנְזֻבָּר, ganjaphala, ganjah phalanca; *treasurer*.  
 gaovazâr, גַּוֶּזָּר, suvyaktatara, *explicitly*.  
 garî, גַּרִי, mahâ, mahat, bhâritara, garishtha, bahu; *grievous, serious, dear*.  
 garîmi: 1) גַּרִימִי, priyatva, vâtsalya; *affection*. 2) גַּרִימִי, vâtsalya, *precious*.  
 gard, גַּרְד, bhrama; *whirl, whirlwind*.  
 gardashni, גַּרְדָּשְׁנִי, bhramana, paribhramana, paribhramin; *turning, revolution*.  
 gardidan, גַּרְדִּידָן, paribhram, *to turn*.  
 garm, גַּרְם, ushna, *hot*.



## GAR

garmî, <sup>גַּרְמִי</sup>, ushna, ushnatva, ushnatâ;  
heat.

garzashni, <sup>גַּרְזַשְׁנִי</sup>, âkranda, *complaint*.

garzashni, <sup>גַּרְזַשְׁנִי</sup>, âkrandin, *complaining*.

garzidâr, <sup>גַּרְזִידָר</sup>, krandidri, âkrandin;  
*complainer, suppliant*.

gashti, *see* dushman-gashti.

gâw, <sup>גֹּאֵ</sup> [גֹּאֵ] go; *ox, cattle*.

gaweshni, <sup>גַּוֶּשְׁנִי</sup> [גֹּאֵ וּשְׁנִי] vâc, vâkya,  
*vacas, gir; statement, word, saying*.

gaweshni: 1) <sup>גַּוֶּשְׁנִי</sup>, *see* anbasâ, drôg,  
râst, vimanda, zaspâ. 2) <sup>גַּוֶּשְׁנִי</sup>, vacasâ,  
*of word*.

gaweshni-âzâd, <sup>גַּוֶּשְׁנִי-אַזְאָד</sup>, vâksvatantra,  
*speaking candidly*.

gazâ, <sup>גַּזָּא</sup>, dañsaka, *stinging*.

gazdum, <sup>גַּזְדֻּם</sup>, <sup>גַּזְדֻּם</sup>, <sup>גַּזְדֻּם</sup>, matkuna, *scorpion*.

gazidan, <sup>גַּזִּידָן</sup>, khâd, *to wound*.

gazistaa, <sup>גַּזִּישְׁטָא</sup>, nikrishta, *accursed*.

gehâ, <sup>גַּהָא</sup>, jagat, prithivî, srishti, bhû-  
sambhûti, bhûmi, prithivî, bhûvibhûti,  
jagatî; *world*.

gethî, <sup>גַּתִּי</sup>, <sup>גַּתִּי</sup>, jagat, prithivî, ihalokatâ,  
ihaloka, prithvicara, bhûmi, drisya,  
jagatî, bhû, sañsârin, saririn, ihalokiya,  
prithivî; *worldly existence, worldly*.

gethihâ, <sup>גַּתִּי-הָא</sup>, ihalokatayâ, *in the worldly  
existence*.

gil, <sup>גִּיל</sup> [גִּיל] karddama, mrittikâ; *clay*.

gîr, *pres. stem of* griftan.

girâ, <sup>גִּירָא</sup>, dharttri, *seizing*.

girashni, <sup>גִּירַשְׁנִי</sup> [גִּירַשְׁנִי] sprisyatva, *tangi-  
bility*.

girashni, <sup>גִּירַשְׁנִי</sup>, sprisya, *tangible*.

gô, *pres. stem of* guftan, (*gaw in* gaweshni.)

gôê [גֹּאֵ] bruvâna, *asserting*.

gôhar, <sup>גֹּהַר</sup>, ratna, ratnatva; *nature, sub-  
stance, quality, jewel*.

## GUM

gôharî: 1) <sup>גֹּהַרִי</sup>, *see* ham, hambidi,  
hamestâr, jad, khresh, vad. 2) <sup>גֹּהַרִי</sup>,  
ratniya, *natural*.

gôharihâ, *see* hameshaa, hast, jad, khrad,  
khresh.

gôsh, <sup>גֹּשׁ</sup> [גֹּשׁ] srotra, *ear*.

gôsh, <sup>גֹּשׁ</sup> [גֹּשׁ] pisita, *flesh*.

gôspend, <sup>גֹּשְׁפַנְד</sup> [גֹּשְׁפַנְד] gopasu, pasu, gojâti;  
*cattle, sheep, animals*.

griftan, <sup>גִּרִּפְטָן</sup> [גִּרִּפְטָן] grah, vidhri; *to  
seize, capture*.

grinâ, <sup>גִּרִּנָּא</sup>, âkranda, *causing weeping*.

gristaa, <sup>גִּרִּישְׁטָא</sup>, <sup>גִּרִּישְׁטָא</sup>, timirâkara, *den*.

grôh, <sup>גִּרֹּה</sup>: 1) samudâyika, samudâya;  
*congregation*. 2) grâhya, *a captive*.

grôhi: 1) <sup>גִּרֹּהִי</sup>, grâha; *grasp, captive,  
captivity*. 2) <sup>גִּרֹּהִי</sup>, grâhi krita, *cap-  
tured*.

grôhihed, <sup>גִּרֹּהִי-הֵד</sup>, grâhiyate, *is captured*.

grôhi hend, <sup>גִּרֹּהִי-הֵנְד</sup>, grâhe santi, *are  
captured*.

grôishni, <sup>גִּרֹּיֶשְׁנִי</sup> [גִּרֹּיֶשְׁנִי] prabodha, pra-  
bodhin; *faith, belief*.

grôishni, <sup>גִּרֹּיֶשְׁנִי</sup> [גִּרֹּיֶשְׁנִי] sañvitti,  
*credible*.

grôistan, <sup>גִּרֹּיֶשְׁטָן</sup> [גִּרֹּיֶשְׁטָן] pratitaya, *to  
believe*.

gûam<sup>1</sup>, <sup>גֹּאֵם</sup>? tamas, *invisible*.

guftan, <sup>גִּוְפְטָן</sup> [גִּוְפְטָן] <sup>גִּוְפְטָן</sup>, <sup>גִּוְפְטָן</sup>, <sup>גִּוְפְטָן</sup> <sup>גִּוְפְטָן</sup>  
vac, vad, nigad, brû, udgrî, udîr, samud-  
grî, prativac, gad, samudir, sañvac,  
samîr, pralap, prativad; *to say, speak,  
state, assert*.

guftâr, <sup>גִּוְפְטָר</sup>, vaktri, *speaker*.

guhârâ, <sup>גִּוְהָרָא</sup>, viharayitri, *digesting*.

gumâ, <sup>גִּוְמָא</sup>, bhrânti, *doubt*.

gumâgarî, <sup>גִּוְמָא-גַּרִי</sup>, sañsayatva, *cause of  
doubt*.

<sup>1</sup> Perhaps a *gûam* is a miswriting of a *gûam*, inward gloom.





## GUM

gumānî: 1) ગુમ્, sandeha, sandigdha, bhrānti; *doubt*. 2) ગુમ્, see Shkand-gumānî.  
 gumānîhâ, ગુમ્, sandigdha, *doubtfully*.  
 gumā-vazārihâ, ગુમ્, sandeha-vibhedanatayâ, *through explanation of doubt*.  
 gumekhtaa, ગુમ્, sammisrita, samâslishta; *mingled, mixture, insinuated*.  
 gumekhtan, ગુમ્, sañyojaya, sammisr, sammil, samâslish, sañslish; *to mingle*.  
 gumez, *pres. stem of gumekhtan*.  
 gumezaa, ગુમ્, samala, *mingled*.  
 gumezaa-kunishnî, ગુમ્, samala-karmmatva, *mingled action*.  
 gumezaî, ગુમ્, samalatâ, *contamination*.  
 gumezashni, ગુમ્, samâslesha; *mingling, confusion*.  
 gumezibastan, ગુમ્, samâsleshanâ, *to be mingled*.  
 gumezihend, ગુમ્, sañyunjanti, *are mingled*.  
 gûn, ગુ, varna, *colour*.  
 gûnaa, see ham-gûnaa.  
 gunâh, ગુ, pâpa; *sin, harm*.  
 gunâhî, ગુ, pâpakâritva, pâtakatva; *sinfulness*.  
 gunâhkâr, ગુ, pâpakârin, pâpakarmman, pâpakarmmin, pâpakâritara; *sinful, mischievous, a sinner*.  
 gunâhkârî, ગુ, pâpakâritâ; *sinfulness, culpability*.  
 gunâh-sâmānîhâ, ગુ, pâpamaryâdatayâ, *proportionably to the sin*.  
 gunâsashni, *for vanâsashni*, ગુ, vidhvañsana, *havoc*.  
 gunb, ગુ, golaka, *lid (of the eye)*.

## HAL

gund, ગુ, ગુ, sainya, vrinda, samûha; *champion*.  
 gurdaa, ગુ, vrîkkâ? *kidney*.  
 gurg, ગુ, dushtasvâpada, viru (Guj.); *wolf*.  
 gursaa, ગુ, bubhukshita, *hungry*.  
 Gushtâsp, see Kai Gushtâsp.  
 guwâi, ગુ, sâkshya, sâkshitva, sasâkshya, sâkshitâ, sâkshin; *evidence, testimony, assurance*.  
 guwâi-dādârihâ, ગુ, sâkshidâttritayâ, *through giving evidence*.  
 guwâihâ, see ham, khard.  
 guzg, ગુ, mala, *secretion*.  
 guzurg, ગુ, guru, mahat; *grand, mighty, greater*.  
 guzurgi, ગુ, mahattva, *grandeur*.  
 hâd [ગુ] syât, âsishyata, (cond.), abhût, stha; *shall (may, would, or could) be (or have); (conj. 3d s.)*  
 haê [ગુ] asi, *thou art*.  
 haê [ગુ] âste, bhavet, abhavishyat, (cond.), âsishyata, syât, te, tatkâlām<sup>1</sup>, (om.); *should (would, or could) be (or have); (cond. s. pl.)*  
 haft, ગુ, sapta, seven.  
 haft-anbâdaa<sup>2</sup>, ગુ, saptatvaiyatya, *sevenfold?*  
 Haftôiring, ગુ, Haphtoiringa, *Ursa Major*.  
 haftum, ગુ, saptama, *seventh*.  
 halaa, ગુ, grahila; *defective, foolish*.  
 halaa-kârî, ગુ, dushtakâryatâ, dushtakâritâ; *blemishing operation*.  
 halaa-kârihâ, ગુ, pisâcakâryin, *acting foolishly*.  
 halaa-khrâbishnihâ, ગુ, lecchayâ, *in search of defects*.

<sup>1</sup> For é [ગુ] *this, or time?*<sup>2</sup> Possibly for ham-bastaa, or ham-bûdaa.





## HAL

halaa-kunishni, హలాకూనిష్ని, grahilakarmman, pisâcakarmman, grahilakarmmin; *working defectively or foolishly.*

halaihâ, హలైహా, grahilatayâ, grahilatara; *defectively, foolishly.*

ham, హం, sarvva, iti, sakalamapi, adas, samagra, sarvve'pi, sakalanca, samam, tad, eka, evam; *same, alike, likewise, like, together, wholly.*

hamâ, హమా, sarvva, samagra, sakala; *all, whole, entire.*

hamâi, హమాయి, sarvvatva, samavâya, samagratâ, samatâ; *aggregate, aggregation.*

hamâihâ, హమైహా, sarvva, samagratayâ, samagrâya; *wholly.*

hamâihâ-esteshni, హమైహా-ఎస్టెష్ని, sama-gratayâ sañsthitî, *perpetually remaining.*

ham-anbasâni, హమాన్బాస్ని, sarvvamasam-bandhatva, *accompanying inconsistency.*

ham-ayâr, హమాయార్, sahasahâya, sahâyin, sarvvañ sahâyi; *auxiliary, co-operating, companion.*

ham-ayârî, హమాయార్రి, aikyasahâyatva, *mutual assistance.*

ham-ayârîhâ, హమాయార్రిహా, aikyasahâyatayâ; *mutually helping.*

ham-ayukhtan, హమాయుక్తన్, niyojaya, *to yoke with. Pres. stem ham-ayôz.*

hambâe, హంబాఁ, samabhâgin, samabhâga; *confederate, associate.*

ham-barashni, హంబారాష్ని, sahasancâra, *congregation.*

hambidi, హంబిడి, pratidvandvin, vipaksha, pratipaksha, virodhin, pratidvandva, virodhatva, dvandvin; *co-existent, competing, competitor.*

hambidi-gôharî, హంబిడిగోహరి, pratidvand-viratnatva, *competing nature.*

## HAM

hambun, హంబున్, lavasyâpi, kincit, svalpamapi; *of the same origin, originating with.* 11, 35, 325

ham cim râ, హం శిమ రా, iti hetoh, *for the same reason.*

ham-cun, హంశున్, tat tathaiva, ityevam, evañ yathâ, sarvvañ tathaiva; *just as though, as well as, likewise.*

ham-cunshâ, హంశున్శా, yathaithe, yathai-shâm; *just as their (or them).*

ham-dâestâ, హందాఁష్టా, [హంశా] ekamata, *unanimous.*

ham-dânashnî, హందాన్శన్, sarvvajnânâtâ, *complete knowledge.*

hame, హమె, sadaiva, sadâ; *ever, always (makes pres. and pret. continuative).*

hamei, హమై, sadaiva, *eternal.*

hame ka [హమె కా] sadaiva yadi, *when-eter.*

hamekhtaa, హమెక్తా, for âmekhtaa, హమెక్తా, sam-mistra, *mixture.*

hamemâl, హమెమాల, pratipaksha, vipaksha; *opponent, accuser.*

hameshaa, హమెశా, sadaiva, nitya; *always, perpetual.*

hameshaa-gôharîhâ, హమెశాగోహరిహా, sadaiva-ratnatayâ, *through perpetual nature.*

hameshaa-kârîhâ, హమెశాకారిహా, nityakâr-yatayâ, *perpetually active.*

hameshaa-kôkhshashnî, హమెశాకోక్షశాష్ని, sadaivayuddha, sadaivayuddhatâ; *perpetual struggling.*

hameshaî: 1) హమెశాయి, nityatva, *eternity.*

2) హమెశాయి, nitya, *eternal.*

hanieshaihâ, హనియెశైహా, sadaiva, sarvvakâ-lam; *perpetually.*

hamestâr, హమెష్టార్, pratipaksha, prati-dvandvin, vipaksha, pratidvandvitara; *opponent, opposing.*



## HAM

- hamestâr-gôhari, ಹಮೇಸ್ಟಾರ್ ಗೋಹರಿ, pratidvandviratnatva, *opposing nature*.
- hamestârî, ಹಮೇಸ್ಟಾರಿ, pratidvandvatâ, pratipakshatva; *opposition*.
- hamestârîhâ, ಹಮೇಸ್ಟಾರಿಹಾ, pratidvandvitayâ, pratilomatayâ; *in opposition to*.
- hamestârmand, ಹಮೇಸ್ಟಾರ್ಮಂಡ, pratipakshavat, *provided with an opponent*.
- ham-gôhar, ಹಮಗೋಹರ್, ekaratna, *of a like nature*.
- ham-gôhari, ಹಮಗೋಹರಿ, ekaratnatva, *similarity of nature*.
- ham-gumezashnî, ಹಮಗುಮೇಶನ್, sahasam-parkka, *a commingling*.
- ham-gûnaa, ಹಮಗುನಾ, ityevam, tat pratina eva; *in like manner, of the same kind, so*.
- ham-gunâh, ಹಮಗುನಾಹ, samagram pâpam, *accomplice*.
- ham-guwâihâ, ಹಮಗುವಾಹಿಹಾ, sarvvasâkshitatayâ, *similarly testified*.
- haminîdaa, ಹಮಿನಿದಾ, sainmilita, sanghatita; *united, concentrated*.
- haminîdan, ಹಮಿನಿದನ್, nil, *to unite*.
- haminîdâr, ಹಮಿನಿದಾರ್, sanghatayitri, melayitri; *uniter, concentrator*.
- ham jamân, ಹಮಜಮಾನ್, tatkalâm, tatkalameva; *immediately, at once*.
- ham-kâmaî, ಹಮಕಾಮಾಃ, ekakâmatva, *similarity of will*.
- ham-kâr, ಹಮಕಾರ್, sarvveshu kâryeshu, *co-operator*.
- ham-kârihâ, ಹಮಕಾರಿಹಾ, sarvveshu kâryeshu, *should be co-operative. (The final -ihâ is a cond. verbal form like haé.)*
- ham-khrashî, ಹಮಕ್ರಾಶಿ, [ಹಮಕ್ರಾಶಿ] sarvvasukhatâ, *mutual delightfulness*.
- hamôin, ಹಮೋಃ, sarvva, sarvve'pi, samagramapi; *every kind (mode, or way)*.

## HAR

- ham-pacîn, ಹಮಪಾಕಿನ್, samagrañ tathaiva, *wholly-copied*.
- ham-pursai, ಹಮಪುರ್ಸಾಃ, anyonyaprasnatâ, *conference*.
- ham-sâzai, ಹಮಸಾಝಾಃ, ekâracanatva, *unanimity*.
- ham-tan, ಹಮತನ್, samagrañ tanuh, *connected*.
- hamvâr, ಹಮವಾರ್, sarvvavâram, *at all times*.
- ham-vîmandihâ, ಹಮವಿಮಂದಿಹಾ, samasîmatayâ, *contiguously*.
- ham-zôr, ಹಮಜೋರ್, sahaprâna, *of like strength*.
- ham-zôrî, ಹಮಜೋರಿ, aikyaprânatva, *united strength*.
- han, ಹನ್, anya, apara; *another, other, else*.
- hangâm, ಹಂಗಾಂ, kâla, kadâcit; *time, period*.
- har [ಹರ್] sarvva, sakala, samagra; *every*.
- haravis, ಹರಾವಿಃ, sarvva, *all*.
- haravist, ಹರಾವಿಃ, sarvva, samagra, samasta; *all, every*.
- haravist-âgâh, ಹರಾವಿಃ ಅಗಾಹ, sarvvavettri, sarvvajnânin; *omniscient*.
- haravist-âgâhî, ಹರಾವಿಃ ಅಗಾಹಿ, sarvvajnânin, samagrajñânatva, sarvvâvabodhatva, sarvvajnânatva; *omniscience*.
- har ci [ಹರ್ ಕಿ] sarvvañ yat, sakalañ kincit, sarvvañ kincit, sarvvañ kincit yat, kila yat kincit, sarvvanca yat; *whatever, everything that*.
- har cish [ಹರ್ ಕಿಷ್] sakalañ kincit, *whatever is his*.
- har cun [ಹರ್ ಕುನ್] sarvvañ yathâ, *however*.
- har du [ಹರ್ ದು] dvitayamapi, dve'pi, dvi, dvitaya; *both*.
- har gâh [ಹರ್ ಗಾಹ್] sarvvasmin sthâne, *everywhere*.
- hargizica, ಹರ್ಗಿಜಿಕ್, kadâcit, kadâcidapi; *ever even (yet, or really)*.
- har ka [ಹರ್ ಕಾ] sarvveçâdi, *whenever*.



## HAR

har se [𐭠𐭣𐭥] tritayamapi, trayo'pi;  
all three.

har yak [𐭠𐭣𐭥] ekaikasas, sarvve eka;  
each one, every one.

hast, 𐭠𐭣𐭥 [𐭣𐭥]: 1) asti, santi, âste, (om.),  
bhavati; is, are, be it, there is, there are.  
2) varttamâna, vidyamâna, sat, santi;  
what exists, existence, being.

hastaa [𐭠𐭣𐭥] sattâtstha, vidyamâna, san-  
tisthamâna; existing.

hastaa-head, for hastmand [𐭠𐭣𐭥𐭠𐭣𐭥]  
sthitâni santi, existent.

hast-gôharihâ, 𐭠𐭣𐭥𐭠𐭣𐭥 𐭣𐭥, ratnasattayâ,  
with existing nature.

hasti [𐭠𐭣𐭥] sattâ, asti; existence.

hat [𐭠𐭣𐭥] syât, that is.

Harâe, 𐭠𐭣𐭥? Ha,uâ, Eve.

hawand, 𐭠𐭣𐭥, tulya; so much, equal.

hawandî, 𐭠𐭣𐭥𐭠𐭣𐭥, sannibha, an equivalent.

hawash, 𐭠𐭣𐭥, sammukham, sammukha-  
masya, artham; towards (to, for, or  
about) him (her, or it).

bawashâ, 𐭠𐭣𐭥𐭠𐭣𐭥, sammukhañ tāsâm, saha,  
sahaitâni; towards (to, for, or about)  
them (or their).

hawast, see be hawast.

hazâr, 𐭠𐭣𐭥 [𐭠𐭣𐭥] sahasra, sahasradhâ;  
thousand.

hazâraa, 𐭠𐭣𐭥𐭠𐭣𐭥, sahasratâ, millennium. Plu.  
hazâraiha.

heci, 𐭠𐭣𐭥, kimapi, ko'pi, kincidapi, api,  
kincit; any, anything.

hed [𐭠𐭣𐭥] stha, you are.

hel, pres. stem of hishtan.

hend [𐭠𐭣𐭥] santi, (perf.), (om.), asti,  
abhûvan, âsan, stah; they are (or have).

bihir, 𐭠𐭣𐭥, mûtra, bodily refuse.

Hindu, 𐭠𐭣𐭥, Hindûsthâna, Hindû. Plu.  
-vâ.

## HUG

hishtan, 𐭠𐭣𐭥𐭠𐭣𐭥 [𐭠𐭣𐭥𐭠𐭣𐭥] vimuc, sam-  
utsrij, vinirmuc, nikship, prer, san-  
nidhâ, vimocana, pratikship; to allow,  
leave, let, dismiss.

hishtâr, 𐭠𐭣𐭥𐭠𐭣𐭥, vimoktri, leaver.

hom [𐭠𐭣𐭥] asmi, aham, abhûvam, smah;  
I am, I have (aux.).

Hôrmezd, 𐭠𐭣𐭥𐭠𐭣𐭥, Hormmijda, Ahuramajda,  
Hormmijdiya, Vrihaspati; Aûharmazd,  
planet Jupiter.

Hôrmezdâ, 𐭠𐭣𐭥𐭠𐭣𐭥, Hormmijdaputra, son  
of Aûharmazd.

Hôrmezd-dâd, for Hôrmezd-dâdâ, 𐭠𐭣𐭥𐭠𐭣𐭥  
𐭠𐭣𐭥, Hormmijdadâdasya putra, son of  
Aûharmazd-dâd.

Hôrmezdî, 𐭠𐭣𐭥𐭠𐭣𐭥, Hormmijdiya, per-  
taining to Aûharmazd.

hôsh, 𐭠𐭣𐭥, smriti, caitanya; understanding!.

hôshyâr, 𐭠𐭣𐭥𐭠𐭣𐭥, sucetana, intelligent.

hûbôi, 𐭠𐭣𐭥𐭠𐭣𐭥, sugandha, sugandhatva;  
perfume, fragrance.

hûcashm, 𐭠𐭣𐭥𐭠𐭣𐭥, sucakshus, kindly.

hûcashmihâ, 𐭠𐭣𐭥𐭠𐭣𐭥, sulocanatayâ, with  
kind regards.

hûcihar, 𐭠𐭣𐭥𐭠𐭣𐭥, surûpa, handsome.

hûcihari, 𐭠𐭣𐭥𐭠𐭣𐭥, surûpa, surûpatva; hand-  
someness, beauty.

hûdahaa, 𐭠𐭣𐭥𐭠𐭣𐭥, uttamadânin, well-yielding.

hûdânâ, 𐭠𐭣𐭥𐭠𐭣𐭥, subhajnânin; well-under-  
standing, erudite.

hûdânâi, 𐭠𐭣𐭥𐭠𐭣𐭥, subhajnâna, uttamajnâ-  
natâ, uttamajnânatva, sujnâna; good  
knowledge, erudition.

hûdîn, 𐭠𐭣𐭥𐭠𐭣𐭥, uttamadinimat, of the good  
religion.

hûfarward, 𐭠𐭣𐭥𐭠𐭣𐭥, hûpharavardda (Pz.);  
saintly, glorified.

hugârîdan, for ôkâlîdan, 𐭠𐭣𐭥𐭠𐭣𐭥, apahri,  
vijri; to dispel, subdue.





## HUG

- hūgaweshnī, הוגאשני, suvacas, *good words.*
- hūkhimī, הוכימי, subhāsila, susīla; *good disposition.*
- hūkht, חוכת, sūkta, *Hūkht.*
- hūkunishnī, חוקנישני, sukarmman, sukarmmatva; *good deeds.*
- humānā, חמאנא, upamāna, samāna, upama, tulya; *resembling, resemblance.*
- humānā-bahar, חמאנא באהר, upamānavibhāga, *partially resembling.*
- humānā-baharī, חמאנא באהרי, upamānavibhāga, *partial resemblance.*
- humānāi, חמאנאי, upamāna, pratirūpatā; *likeness, analogy.*
- hūmanishnī, חומנישני, sumanas, *good thoughts.*
- humat, חומת, sumata, *Humat.*
- hūmizai, חומיזאי, susvāda, *savouriness.*
- hunar, חנואר, guna, saurya; *capability, skill, attribute.*
- hūpādishāh, חופאדישאח, surājan, *good sovereign.*
- hupārdan, for ōpārdan, חופארדאן, grī, *to swallow.*
- hurn, חורן, eva, *since.*
- Hurūsharm, חורושארם, Hurusarimma, *Jerusalem.*
- hūsazīdan, חוסאזידאן, surūpaya, surūpāya, samudī; *to be well suited.*
- hustarashni, חוסטארשני, āstarana, *a scraping off.*
- hūtukhsh, חותוכש, prakritivyavasāyin, *artisan.*
- hūtukhshī, חותוכשי, prakritivyavasāyatā, *artisanship.*
- huvashtan, חוואשטאן, nipat, *to fall.*
- huzīrīdan, חוזירידאן, prabhū, *to attract.*
- huzēā, חוזיא, jihvā, *tongue.*

## JAD

- huzcārdan, for hūzinhārdan, חוזצארדאן, sañsodhaya, vij, vicāraya; *to well recognise.*
- hearsht, חירשט, sukrita, *Huvarsht.*
- htaspin, חטאספין, sobhana, *well-horsed.*
- i, י, (gen.), yad, (om.), (adj.), (ins.), tad; *which, who, that, what, (om.); (connects n. with following gen., adj., n. in apposition, or n. governed by prep.)*
- in [ח] idam, etad, adas; *this, these.*
- in and [ח] idam etāvat, idam etāva-deva; *thus much, thus far.*
- inshā [ח] ete, these. (Rare pl. of in.)
- ishkam, חשקאם, [ח] udara; *belly, womb.*
- jā, יא, sthāna; *place, position.*
- jad, יד, vibhinna, prithak, rite; *different, separate, antagonistic, except.*
- jad-āinaa, יאד אינא, vibhinnariti, *of different kinds.*
- jad-ciharanīdihā, יאד ציחארינדיהא, vibhinnarūpitatayā, *through different qualification.*
- jad-ciharihā, יאד ציחאריהא, vibhinnarūpatayā, *through different quality.*
- jad-dew [יאד דעו] bhinnadeva, *opposed to the demon.*
- jad-gōhar, יאד גוהאר, vibhinnaratna, *of a different nature.*
- jad-gōharī, יאד גוהארי, vibhinnaratnatva, vibhinnaratnatā, vibhinnaratna; *difference of nature.*
- jad-gōharihā, יאד גוהאריהא, vibhinnaratnatayā, *through different nature.*
- jadī, יאדי, vibhinnatva, *difference.*
- jad jad, יאד יאד, vibhinnavibhinna, prithak prithak; *each separately, severally.*
- jad-kārī, יאד קארי, vibhinnakāryatva, *difference of operation.*



## JAD

jad-kārihā, جادكار, vibhinnakāryatayā,  
through different duty.

jad-nāmī, جادنامي, vibhinnanāmatva,  
different names.

jad-pasākhtihā, جادپاساخته, vibhinnā-  
racitatayā, through different construction.

jad-patkār, جادپاکار, vibhinnaprativā-  
din, free from strife.

jad-rāinishnī, جادرايشني, vibhinnapra-  
vritti, different management.

jad-sardaibā, جادساردايه, vibhinnajāti-  
tayā, through different species.

jādu, جادو, rākshasa, wizard. *Plu. -vā.*

jāduī, جادوي, rākshasiya, witchcraft.

jad-vazārashnī, جادوازشني, prithak  
vibhakti, distinct discrimination.

jah, pres. stem of jastan.

jamān, زمان, kāla, muhūrta; time, period,  
hour.

jamānaa, زمانه, kāla; time, age.

jāmand, جامند, sthānavat, localised.

jāmandī, جامندي, sthāna, locality.

jamānī: 1) زمان, kāla, time. 2) زمانه, see  
akanāraa-jamānī.

jamānihā, see akanāraa-jamānihā.

jamānmand, جامنمند, kālavat, temporary.

jāminīdan, for gāminīdan, جامينيدان, prāpaya,  
āruh, nī; to make proceed.

jā, جا [جان], jiva, life. *Plu. jānā.*

jānavar, جانوار, jivamat, living creature.

jāmand, جامند, jivamat, living.

jastan, جستان, prayā; to spring, attain.

jastihā, see pesh-jastihā.

jatar, جاتر, vibhinna; otherwise, distinct.

jatari, جاتري, vibhedatva, difference.

jāvar, for dānar, جاوار, samaya, occasion.

jāwadān, جاویدان, anantakālam, eternally.

jāwadānaa, جاویدانه, ananta, anantakāliya,  
anantakālam, dirghakālam; eternal, *willed, designed.*

## KAM

jigar, جگر, jigira (*Pz.*), the liver.

jih, جيه, paradāra, courtesan. *Plu. jihyā.*

jik, for zik, جيك, rajju, thread.

judā, جدا, prithak, separate.

judāī, جداي, vibhinnatva, vibhinnatā,  
vibhinna; separation, difference.

judāihed, جدايهيد, vibhinnāyate, is sepa-  
rated.

judāinīdan, جداينيدان, prithak kri, to  
separate.

jumē, for jumb, جهمه, saha, samavāya;  
together with.

junbā, جنبه, cancela, moving.

junbashnī, جنبشني, cancelatā, avalambana;  
movement.

junbashnī, جنبشني, avalamba, instigating.

junbīdan, جنبيدان, avalamb; to move, stir.

jvānī, جواني, yuvatva, youth.

ka [کاه] cēd, yadi, yat, kila, yatas; when,  
though, if, wherein.

kacash [کاش] cecca, when indeed him.

kadām, کدام, kim; what? which?

kadārcihe, کادارچه, kincit, any whatever.

kaē [کاه] kadā, when?

Kaēvān, کاهوان, Sanaiscara, planet Saturn.

Kai Gushtāsp, کاهوشتر, rājā Gustāspah,  
Kai Gushtāsp.

Kai Spudākht, کاهوشتر, rājā Spudākhtah,  
Kai Spend-dād.

Kai-tukhmaa, کاهوشتر, rājābija, Kayān race.

kālbūd, کالبد, kalevara; body, form.

kam, کم, svalpa, hina, kincittaramapi,  
(om.); little, scanty, deficient.

kām, کام, kāmā, kāmīn, icchā; will, desire,  
wish.

kāmaa, کامه, kāmā; will, desire, wish.

kāmāi: 1) کامه, kāmātva, kāmātā, kāmā,  
kāmīn; will, desire. 2) کامه, kāmīya;

willed, designed.



## KAM

kāmaiḥā, ཀམམིཏྲ, kāmatayā, *through the will.*

kamā [ཀམ་མཁའ་] yadaham, yadi me; *when (or though) by (for, or of) us.*

kāmaomand, ཀམ་མཁའ་མཁའ་, kāmavat; *with a will, desirable.*

kāmashni, ཀམ་མཁའ་མཁའ་ [ཀམ་མཁའ་] kāma, *will.*

kāmashnigar, ཀམ་མཁའ་མཁའ་, kāmakarttri, *doer of one's will.*

kāmashnigarī, ཀམ་མཁའ་མཁའ་, icchācārātā, icchācāritva, kāmakāritva; *performance of will, wilfulness.*

kāmastan, ཀམ་མཁའ་མཁའ་ [ཀམ་མཁའ་] samih, kāmaya, apeksh, ish, kāma; *to wish, desire, will, design.*

kam-dānashni, ཀམ་མཁའ་མཁའ་, kinciijna, kinciij-nāna, kinciijnatara; *deficient in knowledge.*

kam-dānashnī, ཀམ་མཁའ་མཁའ་, kinciijnānatva, kinciijnānam; *scanty knowledge.*

kāmī: 1) ཀམ་མཁའ་, kāma, kāmīn; *desire.* 2) ཀམ་མཁའ་, kāmīn, *desirous.*

kām-kār, ཀམ་མཁའ་, kāmacara, kāmakārin; *doing one's will, absolute.*

kām-kārī, ཀམ་མཁའ་, kāmakāritā, *absolute power.*

kam-khardī, ཀམ་མཁའ་, kincidbuddhi, *little wisdom.*

kam-ranji, ཀམ་མཁའ་, svalpaklesa, *little trouble.*

kām-rawā, ཀམ་མཁའ་, kāmacara, *advancing desire.*

kanāraomand, ཀམ་མཁའ་མཁའ་, simāvat, simāmat; *limited.*

kanāraomandī, ཀམ་མཁའ་མཁའ་, simāmattā, simāvattā, simāmattva; *limitation.*

kanāraomandihā, ཀམ་མཁའ་མཁའ་, avadhi-mattayā, *with limitation.*

kār, ཀམ་མཁའ་, kārya; *operation, work, duty, purpose.*

## KER

kār, *pres. stem of kishtan.*

kāravān, ཀམ་མཁའ་, vānijya, *caravan.*

kardaa, ཀམ་མཁའ་, krita, khanda, kīrtana; *made, formation, work.*

kardai, ཀམ་མཁའ་, kritatva, khandatva; *formation, making, work.*

kardan, ཀམ་མཁའ་ [ཀམ་མཁའ་] kri, karana, vidhā, kship; *to do, make, perform, commit, cause, occasion, provide, set, put.*

kardār, ཀམ་མཁའ་, karttri, kara; *maker.*

kardārī, ཀམ་མཁའ་, kārītā, kārītva, karttritā, karttritva; *formation, production.*

karf, ཀམ་མཁའ་, kalevara; *form, shape.*

karfi, *see star-karfi.*

kārī, *see ardī, dushāgāh, halaa, jad, khresh, sūdmand, vazand.*

kārīhā, *see halaa, hameshaa, jad.*

kārī hend, ཀམ་མཁའ་, kārīyanti, *are efficient.*

kārinīdan, ཀམ་མཁའ་, kārāya, *to disseminate.*

kas [ཀམ་] kascit, ko'pi; *any one.*

kash [ཀམ་] ced, yadi, cedasya, yat, kila, yadyasau, cedasau, yadasau; *when (or though) by (for, or of) him (her, or it).*

kashā [ཀམ་] yattaiḥ, yeshām, yattayoh, yadica taiḥ, yadica te; *when (or though) by (for, or of) them (or their).*

kashīdan, ཀམ་མཁའ་ [ཀམ་] ākrish, *to drag.*

ke [ཀམ་]: 1) yad, kascit, ka, yatra; *who, which, whoever, that.* 2) ka, yad; *who?*

keh, ཀམ་, laghu, hrasvatara; *less.*

ke rā [ཀམ་] 1) yasmāt, yadartham, tatas, yasya; *about which, wherefore.* 2) kasmāt, *on what account?*

kerbaa, ཀམ་མཁའ་, punya, dharmma; *good works, merit.*

kerbagar, ཀམ་མཁའ་, punyakara, punyakarm-mīn, punyākārin; *doing good works.*





## KER

kerbagarî, كَرْبَاجَرِي, punyakriti, punyakâritâ, punyakarmmatva; *performance of good works.*

kerôî, كَرْوِي, vicitratâ, *restraint.*

kesh [كَش] yasya, yena, yam, yah, yâm, yasyâh, kasyacit, kimasau; *whose, whom, by whom, by which, who his, which by him.*

— andar; yasya . . antar, *in which.*

— avar; kasyopari, *over whom.*

— azash; yasmât, yo'sya . . etasmât, yasya . . asyaiva; *from (of, or owing to) which.*

— hawash; yâni . . saha, yadartham, yasya . . sammukham, yah; *to (unto, towards, or for) whom (or which).*

— padash; yâbhisca, *by whom.*

— padîraa; kasyâsca . . pratyabhimukham, *against which.*

kesh, كَش, darsana, darsaniya; *sect.*

keshâ [كَشَا] yeshâm, ye, yâsâm, yeshu; *whose, whom, who (whose, or which) by (for, or to) them (or their).*

— azash; yebhyah, yâbhih, ye . . asmât; *from (or by) whom (or which).*

— hawash; teshâm, *who to them.*

keshdâr, كَشْدَار, darsanadhârin, *maintaining sects.*

keshwar, كَشْوَر, dvîpa; *region, realm.*

keshwarî, كَشْوَرِي, dvîpiya, *of the realm.*  
*Plu. -yâ.*

khadan, كَخَان [كَخَانَان] khan, utkhanana; *to dig up, demolish.*

khâêaa, كَخَا, andaka; *egg, eyeball.*

khahastan, كَخَاَسْتَان, kadhathaya, *to detract.*

khâhîdan, كَخَاَهْدَان, vilaksh, *to be exhausted.*

khâk, كَخَاك [كَخَاك] pânsu, *dust.*

## KHU

khâmast, كَخَامَسْت [كَخَامَسْت] prabhriti, âdi; *primitive, primary.*

khan, *pres. stem of khadan.*

khar, كَخَر [كَخَر] garddabhi, *ass.*

kharawastar, كَخَرَاوَسْتَار, kshudrajantu, *noxious creature.*

kharawastarî, كَخَرَاوَسْتَارِي, kshudrajantûnâm, *of noxious creatures.*

khard, كَخَرْد, buddhi, *wisdom.*

khard-guwâihî, كَخَرْد-غُوَايْهِي, buddhisâk-shitayâ, *through testimony of wisdom.*

khardî, *see kam-khardî, pas-khardî.*

khard-padîrashnî, كَخَرْد-پَدِيْرَشْنِي, buddhi-pratikaranatayâ, *approvable by wisdom.*

kharg, *for khar-kun, كَخَرْد-كُن, riddha<sup>1</sup>, deafening.*

khashm, كَخَشْم, krodha, kopa; *wrath.*

khashmûn, كَخَشْمُون, kopâlu, krodha; *wrathful.*

khashmûnî, كَخَشْمُونِي, krodhatva, *wrathfulness.*

khastâr, كَخَاَسْتَار, kadhathayitri, *injurer.*

khîm, كَخِيْم, sila, satya; *temper, disposition.*

khîn, كَخِيْن, dvesha; *malice, revenge.*

khîn-khrâh, كَخِيْن-كَخْرَاه, dvesbakânkshin, *seeking vengeance.*

khîn-thûz, كَخِيْن-تُوز, dveshasocayitri, *retaliating vengeance.*

kbîr, كَبِيْر [كَبِيْر] dravya, sambhûti, kârya; *property, possessions.*

khôr, كَخُوْر, daridrî<sup>2</sup>, asrotri<sup>2</sup>; *blind.*

khôri, كَخُوْرِي, andhatva, *blindness.*

khshnûdan, *for ashnûdan, كَخَشْنُون, sru, to hear.*

khûb, كَخُوْب, suddha, *well, good.*

khûn, كَخُوْن [كَخُوْن] rakta, *blood.*

<sup>1</sup> Nér. understood كَرَد, but the text quoted is from Is. xlii, 19, which is inconsistent with his reading.

<sup>2</sup> Nér. understood خور and كمر.





## KHU

- khûn-rezashnî, ٲٲٲٲٲٲٲٲ, raktam pravâhi;  
*shedding of blood.*
- khûr, ٲٲٲ [ٲٲٲٲ] sûrya, *sun.*
- khurg, for khôr-kun, ٲٲٲٲ, angârakal,  
*blinding.*
- khusrûb, ٲٲٲٲ, sukirtti, *renowned.*
- khustubed, ٲٲٲٲٲٲ, suniscitikrita, *is*  
*confessing.*
- khuzmâishni, ٲٲٲٲٲٲ, vimarsana, vimar-  
 saka, vimrisya; *experiment.*
- khuzmâishni-nyâz, ٲٲٲٲٲٲ, vimarsa-  
 daridrin, *wanting experience.*
- khuzmûdaa, ٲٲٲٲ, vikhyâta, *tested.*
- khvad, ٲٲ [ٲٲٲ] svayam, âtman,  
 svayameva, nija, sva, svîya; *oneself, my*  
*(thy, him, her, or it) self, our (your, or*  
*them) selves.*
- khvadâê, ٲٲٲ [ٲٲ] svâmin, râjan; *ruler,*  
*lord, master.*
- khvadâî, ٲٲٲ, râjya, svâmitva; *do-*  
*minion, rule, reign.*
- khvad-gôharilhâ, ٲٲٲٲٲ, svaratnatayâ,  
*through one's own nature.*
- khvadi, ٲٲٲ [ٲٲٲ] svatâ, svatva,  
 svayam, svarûpa; *own self, individuality,*  
*peculiarity, belongings.*
- khvâê, ٲٲ, ٲٲ? nidrâ<sup>1</sup>, *sweat.*
- khvâhastan, ٲٲٲ [ٲٲٲ] samih,  
 âkânkshâ, abhilashana, abhipsâ, ish,  
 kânksh, yâc, prârthaya; *to seek, want,*  
*demand, beg.*
- khvâhishni, ٲٲٲ, prârthana, *entreaty.*
- khvâhishni, ٲٲٲ, yâcaka, yâcana;  
*begging, imploring.*
- khvâhishnihâ, *see halaa-khvâhishnihâ.*
- khvân, *pres. stem of khvâdan.*
- khvânashni [ٲٲٲ] âkârya, *to be called.*

## KHV

- khvâdan, ٲٲٲ [ٲٲٲ] âkârya, âkâraya,  
 samâkâraya, âghoshaya, âkârana, âgho-  
 sha, âhvânaya, samâkârya; *to call,*  
*recite.*
- khvânidan = khvâdan.
- khvâr, ٲٲ, laghu, laghutara; *easy, light,*  
*mean, contemptible.*
- khvarasand, ٲٲ, santoshin, santushta;  
*contented.*
- khrrasandihâ, ٲٲ, santushto'pi,  
*contentedly.*
- khvarashni, ٲٲ, khâdya, khâdana;  
*eating, tasting, food.*
- khvârashni, ٲٲ, khâdana, *drinking.*
- khvârashni, *see ne-khvârashni.*
- khvardan, ٲٲ [ٲٲ] khâd, bhaksh,  
 khâdana, khâdya; *to eat, taste, swear*  
*(an oath).*
- khvardâri, ٲٲ, khâdanatâ, *eating.*
- khvarehe [ٲ] srî, *glory.*
- khvari [ٲ] râsi, *glorious. Plu. -gâ.*
- khvârî, ٲٲ, riddhatva, *comfort.*
- khvâridan, for khvârdan, ٲٲ, khâd, *to*  
*drink.*
- khvarshed, ٲٲ, sûrya, *sun.*
- khvâr-tan, ٲٲ, laghutanu, *tender-*  
*bodied.*
- khvash, ٲٲ [ٲ] svâdu, *pleasant.*
- khvashî, *see ham-khvashî.*
- khvashînââ, ٲٲ, karkasa, soshaka;  
*parching.*
- khvashk, ٲٲ, sushka, *dry.*
- khvashkâr, for hûsikâl, ٲٲ, samâlocin,  
 samâloca; *well-considering, deliberating.*
- khvashkârashni, for hûsikâlashni, ٲٲ,  
 ٲٲ, samâlocanatva, *good considera-*  
*tion.*

<sup>1</sup> Nêr. understood ٲٲ or ٲٲ. <sup>2</sup> Nêr. understood khvâp.



## KHV

## KOS

khvashkârdan, for hûsikâldan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, samâloc, vimris; to consider well.

khvashkî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sushkatva, rûksha; dryness.

khvashmâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, ganana, a numbering.

khvashmâridan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, gan, to account for.

khvashmurdan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎 [𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎] samavajna, vimarsaya; to enumerate, recount.

khvashtâftan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, uttâpaya, to hurry on.

khvashtâw, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎: 1) pres. stem of khvashtâftan. 2) udvega, âpad, upatâpa; haste, hurry.

khvashtâwashni, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, upatâpatva; hastening, urgency.

khvâstâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, abhilâshuka, îpsitri, îpsayitri; seeker, enquirer. /, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎

khvastui, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, pratyaya, confident. 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎

khvâstrâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sudakshatara, strong.

khvâwar, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, rakshaka, dayâlu, kripâlu; compassionate.

khvâwarî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, rakshâ, karunâ, dayâlu-tva; compassion.

khvazâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, apakâra, a little.

khvazâraa, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, hrasvataro'pi, stoka; feeble.

khvazîdan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, prabhû, vilî, samudgam, apayâ, vye; to creep on, spring, absorb.

khvazîrashnî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sūkshmatara, perspicacious.

khvesh, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎 [𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎] sviya, nija, sva, svâdhina, âtman, sakta, svatas, asya, sviyatva; one's own, my (thy, his, her, its, our, your, or their) own.

khvesh-ciari, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, nijarûpatâ, its own quality.

khvesh-gôhari, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, nijaratnatâ, its own nature.

khvesh-gôharihâ, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sviyaratnatayâ, naturally their own.

khveshî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎 [𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎] sviyatva, sva-kîyatva; own property, possession.

khveshihed, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sviyâgate, is possessed.

khvesh-kâmaihi, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, svecchâcâratayâ, by (or to) their own wills.

khveshkâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, satkâryin, diligent.

khveshkârî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, satkâryatâ, satkâryatva, satkârya; duty, activity.

khvesh tan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sviyañ vapus; one's self, himself, &c.

khvid, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, mridu? sâdra; damp, wet.

khvidî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, sâdratva, sâdra; moisture.

kimâr, for dumâl, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, purisha, dung. Or for simâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, fennel, weeds.

kishtan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎 [𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎] vap, vâpaya; to sow, cultivate.

kôdak, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, laghu; lesser, trifling.

kôh, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, adri, mountain.

kôhî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, pârvvatiya, parvvatiya; of the hills.

kôkhshâa, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, kalahitara, yoddhri; contentious, resisting.

kôkhshâi, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, yuddha, yuddhi; struggle.

kôkhshashni, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, yuddha, sangrâma; struggle, fight.

kôkhshashnî: 1) 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, see hameshaa.

2) 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, yuddhena, striving.

kôkhshidan, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, yudh, yuddhañ kri; to struggle, fight, endeavour.

kôkhshidâr, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, yuddhakârin, struggler.

kôkhshidârî, 𐬕𐬀𐬯𐬭𐬀𐬕𐬀𐬭𐬀𐬎, yuddhakâritâ, kalahakâritâ; struggle, contest.

kôsh = kush, stem of kushtan.



## KOS

## MAL

kôshashni, 𐭪𐭫𐭮𐭭𐭮, vimarddanâ, *slaughter*.  
 ku [𐭪𐭫]: 1) yat, kila, (*abl.*), (*om.*), yathâ, (*ins.*), yatas; *that, thus, so that, that is, than*. 2) kva, yatra, yasmin, (*om.*); *where*. 3) kva, kutas, kasmât, kutra; *where?*  
 kum [𐭪𐭫𐭮] yadaham, yannme, yat mām; *that (or thus) by (for, or of) me*.  
 kumâ [𐭪𐭫𐭮𐭭] yanme; *that (or thus) by (for, or of) us*.  
 kumand [𐭪𐭫𐭮𐭭𐭮] kiñvat, *possessing a whereabouts*.  
 kun, *pres. stem of kardan*.  
 kunâ [𐭪𐭫𐭮𐭭] karttri; *doing, making*.  
 Kunî, for Kund, 𐭪𐭫𐭮, Kûnî, Kûnîdeva; *the demon Kund (Vd. xi, 12, xix, 41, W.)*.  
 kunishni, 𐭪𐭫𐭮𐭭𐭮, karmman, karmmatva; *work, action, deed*.  
 kunishni: 1) 𐭪𐭫𐭮𐭭𐭮, *see Âharman, awecim, cimi, farzânahibâ, gumezaa, myâzaî, vad*. 2) 𐭪𐭫𐭮𐭭𐭮, karmmanâ, karminanah; *working, of deed*.  
 kunishnigar, 𐭪𐭫𐭮𐭭𐭮𐭭, karmmakarttri, *worker*.  
 kunishnihâ, *see awecim, câraa, cimi*.  
 kush [𐭪𐭫𐭮] yat, yadasya, yadasau, kila, kilâsyâ, yathâ, yathâ asya, yadenâm, (*om.*); *that (or thus) by (for, or of) him (her, or it)*.  
 kushâ [𐭪𐭫𐭮𐭮] yat teshâm, yathaite, yadetaih, yadeshâm, ete, yadamûn, yat taih, yathâ teshâm; *that (or thus) by (for, or of) them (or those)*.  
 kushtan, 𐭪𐭫𐭮𐭭𐭮 [𐭪𐭫𐭮𐭭𐭮𐭮] nirdaṇṣana, *to slay*.  
 kûst, 𐭪𐭫𐭮𐭭, paksha, pradesa; *side*.  
 kûstaa, 𐭪𐭫𐭮𐭭𐭮, paksha; *side, direction*.  
 kut [𐭪𐭫𐭮] yat te, yat tubhyam, yat tvainapi, yat tava; *that (or thus) by (for, or of) thee (or thine)*.

kvî, *see ez-kvî*.  
 law, 𐭪𐭫𐭮𐭭 [𐭪𐭫𐭮𐭭𐭮] oshtha, lip. *Law*.  
 ma [𐭪𐭫𐭮] mâ, na; *dont, shall not (neg. with impr. and conj.)*.  
 mâdag, 𐭪𐭫𐭮𐭭, mâtuh; *maternal, essentiul*.  
 mâdagî: 1) 𐭪𐭫𐭮𐭭𐭮 [𐭪𐭫𐭮𐭭] nârîtva, nârîya; *female nature*. 2) 𐭪𐭫𐭮𐭭, lakshmî, sancitârtha; *particular, important*.  
 madan, 𐭪𐭫𐭮𐭭, prâp, samâgam, samprâp, prâpti, samâyâ; *to come, attain*.  
 madâr, 𐭪𐭫𐭮𐭭, rata, âgata; *attainer*.  
 mādawar, 𐭪𐭫𐭮𐭭𐭮, mukhyatara, *specially*.  
 maē, 𐭪𐭫𐭮 [𐭪𐭫𐭮] madhu, *wine*.  
 mâh, 𐭪𐭫𐭮: 1) [𐭪𐭫𐭮, 𐭪𐭫𐭮𐭭] candra, *moon*. 2) [𐭪𐭫𐭮] māsâ, *month*.  
 mahest, 𐭪𐭫𐭮𐭭𐭮, mahâ, mahat; *greatest, immense, supreme*.  
 mahest, 𐭪𐭫𐭮𐭭𐭮, Mâjda, iasni, Mâjda, iasna; *Mazda-worshipping*.  
 Mahmādâ, 𐭪𐭫𐭮𐭭𐭮𐭮, Mahamâdasya putra, *son of Mahmād*.  
 mahmâ, 𐭪𐭫𐭮𐭭𐭮, abhyâgata; *lodging, residing*. 4, 75  
 mainyô, 𐭪𐭫𐭮𐭭, adrisya, paraloka, paralokiya, paralokacara, adrisyatâ; *spiritual existence, spirit, spiritual*. Plu. -yuâ.  
 mainyô-ciharî, 𐭪𐭫𐭮𐭭𐭮 𐭪𐭫𐭮𐭭, adrisyarûpitva, *spiritual nature*.  
 mainyôî: 1) 𐭪𐭫𐭮𐭭𐭮, adrisyatâ, adrisyatva; *spirituality*. 2) 𐭪𐭫𐭮𐭭𐭮, adrisyiya, *spiritual*.  
 mâl, *see dard-mâl*.  
 mâladâr, 𐭪𐭫𐭮𐭭𐭮𐭮 for 𐭪𐭫𐭮𐭭𐭮𐭮, tvac, *rubbing surface*.  
 maladâri, 𐭪𐭫𐭮𐭭𐭮𐭮, mârjjana, vimârjjatâ, vimârjjanâ, vimârjjana; *a daubing, a wiping away*.  
 mâlashni: 1) 𐭪𐭫𐭮𐭭𐭮𐭮, *see cihar-mâlashni*. 2) 𐭪𐭫𐭮𐭭𐭮𐭮, sansprîsyâ, *susceptible*.





## MAN

mān, ମାନ, griha; house, abode.

mānā, ମାନା, pratima, upamāna, upama; like.

Mānâê, ମାନାୟ, ମାନାୟ, Māneya, Māna; Māni.

Mānâêi, ମାନାୟି, Māneyiya, Mānichæan.

mānâi, ମାନାୟ, upamāna, similarity.

mānashni, ମାନାଶନି, nivāsa, abode.

mānavad, ମାନବଦ, grihapati, house-ruler.

māndan, ମାନନ [ମାନନୀ] nivas, to dwell.

manishni, ମାନିଶନି, manas; mind, thought.

manishni: 1) ମାନିଶନି, see bazaa-manishni.

2) ମାନସ, manasā, manas; of thought, thoughtful.

manishnihā, see rād, tafti, vahe.

mar, ମର, nrisaṅsa, nara; deadly one, felon.

mar, ମର, sankhyā, number.

mār, ମାର, sarppa, vyāla; serpent.

maraa: 1) ମର, sankhyā, ganana; number.

2) for tharaa.

maraomandī, ମରାଓମନ୍ଦି, ମର, sankhyāmattā, numerousness.

Māraspendā, ମାରାସପନ୍ଦା, ମାରାସପନ୍ଦା, Māraspin-dānaputra, son of Māraspend.

maid, ମାଇ, [ମାଇ] manushya, nara, puṣ; a man.

Mardā-frōkha, ମରଦାଫ୍ରୋକ୍ଷା, ମରଦାଫ୍ରୋକ୍ଷା [ମରଦାଫ୍ରୋକ୍ଷା]

Marddām-phrosha, Mardān-farukh.

mardum, ମରଦୁମ, ମରଦୁମ, manushya, nara; man, mankind, person, people.

mardumi, ମରଦୁମି, mānushiya, human.

marg, ମର, mrityu, marana; death.

margi, ମରଗି, mrityu, marana, maranātā; death.

margi-raseshnī, ମରଗିରାସେଶନି, mrityoh prāpti, occurrence of death.

marōcinidār, ମରୋଚିନିଦାର, vināśakarttri, vināsayitri, mrityukarttri; destroyer.

marzashni, ମରଜାଶନି, maithuna, cohabitation.

## MUS

marzidan, ମରଜିଡନ, mathi, to defile sexually.

Mashyâê, ମାଶ୍ୟାୟ, Masiāka, Messiah.

mastarag, see rad-mastarag.

mastidan, ମାସ୍ତିଡନ, mad, to exhilarate.

Māzandar, ମାଜାନ୍ଦାର, ମାଜାନ୍ଦାର, Mājandaradeva, Mājandara; a Māzendaran.

Māzandarī, ମାଜାନ୍ଦାରି, Mājandariya, Māzen-darion. Plu. -igā.

mazd, ମଜ, ମଜ, prasāda, reward.

Mazdadhāta, ମଜଦାଧାତା, Majdadāta, Majda-dāti; created by Mazda.

mazg, ମଜଗ, bhrū, eyelash.

mazū, ମଜୁ, mukhya, mighty?

meh, ମେ, mabat, mahā, mahattara; great, greater.

mehādar, ମେହାଦାର, ମେହାଦାର, Mehādara; aged, venerable.

meh-aoja, ମେହାଓଜା, mahābala, greater in strength.

mehi, ମେହି, mahattva, greatness.

men [ମି] aham; I, me, my.

mēraa, ମେରା, mukhya, proprietor.

midukhtī, ମିଦୁକ୍ତୀ, mithyokti, falsehood.

midukhtihā, see zur-midukhtihā.

Mihir, ମିହିର, sūrya, sun.

Mihir-ayār, ମିହିରାୟାର, Mihira-iāra, Mitrō-aiyyār.

mināâ, ମିନାୟ, (S. om. ? ch. v, 7), thinking.

minidan, ମିନିଡନ, man, avaman, cint; to think, meditate.

mīr, ମିର, pres. stem of murdan.

niiz, ନିଜ, svāda, flavour.

murdaa, ମରଦା, mrita, dead.

murdan, ମରଦନ, mri, to die.

murū, ମରୁ, [ମରୁ] pakshin, vihanga; bird.

Mūshâê, ମୁଶାୟ, Mūsāka, Mūsa; Moses.

must, ମସ୍ତ, upadrava, balātkāra, upadruta, vipatti, balātkārin; distress.



## MUS

- mustagar, מוסג, balât-kâarakara, balât-kârin;  
causing distress. *11.20*
- mustagari, מוסג, upadravakâritva, pro-  
duction of distress.
- mustamand, מוסג, varâka, upadruta;  
distressed, wretched.
- must-perâê, מוסג, balât-kâraracayitri,  
preparing distress.
- Muthzari, מוסג, Muthajarika; *Mûta-*  
*zalik*, of the *معتزل* sect.
- myân, מוסג, madhye, madhya; *middle*,  
*between*, *among*.
- myânaa, מוסג, madhya, *medium*.
- myâzai, מוסג, mādhyastha; *inter-*  
*ference*, *arbitration*.
- myâzai-kunishni, מוסג, madh-  
yasthakarmmatâ, *intermeddling action*.
- nâf, מוסג, nâbhi; *navel*, *nucleus*.
- nagâhdâr, מוסג, rakshâkara, *defender*.
- nahâdan, מוסג, nidhâ, nirm-  
mâ; *to put*, *appoint*.
- nahâdihâ, *see* dastâwar-nahâdihâ.
- nahuftai, מוסג, pracchannatâ, *conceal-*  
*ment*.
- nahuftan, מוסג, prâvri, samâvri, pidhâ;  
*to conceal*, *cover*.
- nâkhun, מוסג, nakha, *finger-nail*.
- nakhust, מוסג, âdau, âdi, prâk; *first*.
- nakhustin, מוסג, prâkumya, prâktana,  
pûrvva, âdya; *first*.
- nakhêaridan, מוסג, virodhiya, khship,  
virûddhaya; *to instigate*.
- nam, מוסג, angasveda, *moisture*.
- nâm, מוסג, nâman; *name*, *term*.
- namâ, *pres. stem of* namûdan.
- namâz, מוסג, pranâma, namaskarana;  
*homage*, *prayer*.
- ñmeisht, מוסג, nâmânkita; *especially*,  
*articulars*.

## NES

- nâm-dârashni, מוסג, nâmagraba-  
natva, *preservation of the name*.
- nâmî, *see* jad-nâmî.
- namûdan, מוסג, nidarsaya, darsaya, dris,  
darsana, nidarsana, nidarsayana; *to*  
*show*, *demonstrate*.
- namûdâr, מוסג, darsayitri, nidarsayitri;  
*demonstrator*, *indicator*.
- namûdâri, מוסג, darsayana, *indication*.
- nân, מוסג, dhânya, anna; *bread*.
- nar, מוסג, narâkriti, *male*.
- nari, מוסג, naratva, paurusha,  
nariya; *male nature*, *manliness*.
- nawad, מוסג, navati, *ninety*.
- nawashtaa, מוסג, likhita, *written*.
- nawashtan, מוסג, samâlikh, likh, sañlikh, âlikh; *to write*.
- nawashtâr, מוסג, lekhaka, *writer*.
- nazâr, מוסג, krisa, durbala; *weak*.
- nazâri, מוסג, krisatva, *weakness*.
- ne [מוסג] na, a-, naca, no, nabi, an-, nanu;  
*not*, *no*, *nor*, *im-*.
- ne-bun, מוסג, nirâmûlam, *not a rudiment*.
- ne-bundaî, מוסג, asampûrnnatâ, *imper-*  
*fection*.
- ne-dânashni [מוסג] ajnânatva,  
*ignorance*.
- ne-kâm, מוסג, na kâma, akâmin; *un-*  
*willing*.
- ne-khêarashni, מוסג, na khâdana, *not*  
*drinking*.
- neki, מוסג, subha, subhatâ; *happiness*,  
*benefit*, *goodness*, *good*. (*See* nyak.)
- neki-frizashni, *for* neki-pardazashni, מוסג,  
subhasya visphiti, *accomplish-*  
*ment of happiness*.
- ne-pâki [מוסג] apavitratva, *impurity*.
- ne-shnâs, מוסג, ajnâtri, *not under-*  
*standing*.



## NES

## NYA

ne-shnâsi, נֶשְׁנָאִי, *aparijnânatva, ignorance.*  
 nest [נֶסֶת] nâsti, asat, na syât, asattâ; *is not, there is no, does not exist.*  
 nesti [נֶסֶתִּי] asattâ, abhâvin; *non-existence.*  
 nest-kâm, נֶסֶת קָאָם, nâstikâma, *without will.*  
 nest-yazad, נֶסֶת יַזָּאָד, nâstikarttri, *non-existence of a sacred being.*  
 ne this [נֶסֶת] na kincit, *nothing.*  
 nîdan, נִידָן [נִידָן] samânî, *to lead.*  
 nifrîdaa, נִפְרִידָא, garhita, *accursed.*  
 nifrîn, נִפְרִין, sâpa, *curse.*  
 nifrîngar, נִפְרִינגָר, sâpakara, *curser.*  
 nifrîngarî, נִפְרִינגָרִי, sâpa, *a cursing.*  
 nigarâê, נִגָּרְאֵי, avaloptri, *investigator.*  
 nigareshti: 1) נִגָּרֶשְׁתִּי, *see awartar, bundaa, râst.* 2) נִירִיקְשָׁנָתַיָּא, *nirîkshanatayâ, observant.*  
 nigarîdan, נִגָּרִידָן, dris, niriksh, âlok; *to observe, look, examine.*  
 nigarîdâr, נִגָּרִידָר, nirikshitri, *observer.*  
 nigeinîdan, *for niveinîdan, נִיגֵינִידָן, nivid, to announce.*  
 nigez, נִגֵּז, sannivesa, *exposition.*  
 nigezîdan, נִגֵּזִידָן, nigad, *to disclose.*  
 nigôinaa, נִגֹּינָא, garhyatara, *execrable.*  
 nigôishni, נִגֹּיִשְׁנִי, nindâ, *scorn.*  
 nigôishni, נִגֹּיִשְׁנִי, nindâkara, *scorning.*  
 nigônaa, נִגֹּנָא, adhomukha, *stooping.*  
 nihâ, נִיחָא, gupta, pracchannatâ; *secret, concealed.*  
 nihang, נִיחָנְג, kincit, kincittara, svalpa; *story, tale.*  
 nihânî, נִיחָנִי, guhyatâ, *secrecy.*  
 nihânihâ, *see vas-nihânihâ.*  
 nihâ-raweshni, נִיחָא רָאֵשְׁנִי, guptapracârin, *secret proceedings.*  
 nihâ-raweshnihâ, נִיחָא רָאֵשְׁנִי, guhya-pracâratayâ, *secretly progressive.*

nîm, נִימ [נִימ] arddha, *half.*  
 nîrô, נִירֹא, prâna, bala, prânatâ, balishtka; *power, strength; powerful.*  
 nîrôî, *see abundaa, drûz, vesh.*  
 nîrôihâ, *see âgâr-nîrôihâ.*  
 nishâmî, *perhaps nishîmî, נִישָׁמִי, âsanatva, âsana; resting-place.*  
 nishâ, נִישָׂא, sâbhijnâna; *sign, mark.*  
 nishâninîdan, נִישָׂאנִינִידָן, sâbhijnânin, sâbhijnânaya, cihnaya; *to indicate, note.*  
 nishastan, נִישָׁסְטָן [נִישָׁסְטָן] upavis, sannivis, *sannivesana; to sit.*  
 nishîn, *pres. stem of nishastan.*  
 niwe, נִיֵּו, âgama, likhita, prabandha, nibandha, âlekhin, âgamika; *a writing, scripture, manuscript.*  
 niwes, נִיֵּוֶשׁ: 1) *pres. stem of nawashtan.* 2) *nibandha, a writing.*  
 nô, נֹא, nûtana, nava, punar; *new, anew.*  
 nô-âinaî, נֹא-אִינַאי, nûtanaprakârâtâ, *a new description.*  
 nô-awazâr, נֹא-אָוָזָר, nûtanasastra, *newly qualified.*  
 nuh, נֹו [נֹו] nava, *nine.*  
 nun, נֹון [נֹון] nanu, iha, tannanu, idânim; *now, still, already.*  
 nyak, נְיָק, subha, sobhana; *good, virtuous. (See nekî.)*  
 nyak-kâm, נְיָק קָאָם, subhakâmin, *good-willed.*  
 nyak-raweshni, נְיָק רָאֵשְׁנִי, subhapravritti, *happy progress.*  
 nyak-raweshnihâ, נְיָק רָאֵשְׁנִי, subhapravritiâ, *in virtuous progress.*  
 nyârashni, *for nihârashni, נְיָאֵרֶשְׁנִי, kshînatva, decay.*  
 nyâwîdan, *for nyâzîdan, נְיָאָוִידָן, dris, to yearn.*





NYA

PAD

nyâz, נִיז, nimnatva, daridratva, nihîna,  
nâstikya, nihînatva; *want, necessity.*  
nyâzand, נִיזַנְד, nâstika, *begging.*  
nyâzashni, נִיזַשְׁנִי, nâstikya, nirdhdhana,  
ûnatva; *necessity, solicitation.*  
nyâzidan, נִיזִידַן, kshînaya, *to covet.*  
nyâzmand, נִיזַמְנְד, nâstika, daridrin;  
*needy, necessitous.*  
nyôkhsh, *see farmân-nyôkhsh.*  
nyôkhshîdan, נִיזִשְׁתִּידַן, sru; *to hear, listen.*  
nyôkhshîdârî, נִיזִשְׁתִּידַרִי, karnasrâvana,  
*a listening.*  
ô, ו, [ו, ו] (S. loc. dat. gen. acc. om. nom.  
ins. adv. inf.) yâvat, iyam; *to, for, into,*  
*towards, with, at.*  
ô aghanîn, וְאִגְחִינִי, anyonyam, *together.*  
ôca ka [וְכָא] yadica, *so far indeed.*  
ôca ôi, *for ô cavarman (garden) [וְכָא]*  
וְכָא, asau, etasmât; *for the neck, as*  
*a yoke.*  
ô ci [וְכִי] kasmai, *for what?*  
oftîdan, וְתִידַן, nipat, *to fall.*  
ôghâm, *for hangâm, [וְגָם], yuga;*  
*period, time.*  
ô ham, וְהָם, ekutra, sarvvatra; *together,*  
*on the whole.*  
ôi [וְיִי] idam, adas, etad, (om.), tad, tadasau;  
*that, the, he, she, it, him, his. Plu. eshâ.*  
okht, וְאִכְתָּ, avocat, ukta; *said, spoken.*  
ômed, וְאִמֵּד [וְאִמֵּד] âsâ, *hope.*  
ômedâr, וְאִמֵּדָר, âsâkara, *hopeful.*  
ômed-dârashnî, וְאִמֵּד־דַּרְשִׁנִּי, âsâvrittî,  
*maintenance of hope.*  
ô padîraa, וְפַדִּירָא, pratyabhimukham,  
*for encountering.*  
ôstâd, וְאִסְטָד, pravîna, *teacher.*  
ôstyâ, וְאִסְטְיָא, pravînatara, sâtradhâra,  
prâvînya, vivekin; *the faithful, steadfast.*  
ôstyâni, וְאִסְטְיָאנִי, sâtradhâratâ, *assurance.*

pa [וְ] (S. inst. loc. om. adv. gen. acc.  
nom. dat.), madhye; *in, through, by, with,*  
*for, on, as.*  
pacîn, *see ham-pacîn.*  
pad, וְפַד, medas, *fat.*  
pâdadahishni, וְפַדַּדַּחִישְׁנִי, prasâdadâna, pra-  
sâda; *recompense.*  
pâdadahishnimand, וְפַדַּדַּחִישְׁנִימַנְד, prasâ-  
dadânavat, *worthy of recompense.*  
pâdadahishninîdan, וְפַדַּדַּחִישְׁנִינִידַן, prasâda-  
pûr, *to reward.*  
pâdadahishninîdâr, וְפַדַּדַּחִישְׁנִינִידַר, prasâ-  
dadâtî, *bestower of recompense.*  
pâdafrâh, וְפַדַּאֲפְרָח, nigrâha, *punishment.*  
pâdafrâhgar, וְפַדַּאֲפְרָחְגַר, nigrâhakara, in-  
*flicter of punishment.*  
pâdafrâhinîdan, וְפַדַּאֲפְרָחִינִידַן, nigrâhaka-  
rana, nigrâh; *to punish.*  
pâdan, וְפַדַּן [וְנִפָּא] pâ, nipâ; *to protect.*  
pâdâr, וְפַדַּר, pâtri; *protector, watcher.*  
padarâstan, וְפַדַּרְאֲסְטַן, prakâs, nihsandih;  
*to prepare, provide.*  
padarmâishni, וְפַדַּרְמַאֲיִשְׁנִי, for pîrmâishni,  
וְפַדַּרְמַאֲיִשְׁנִי, sparsana, *the touch.*  
padasâ, וְפַדַּסָּא, anurûpa, sânurûpa; *de-*  
*sired, inclined for.*  
padash, וְפַדַּשׁ, tena, tasya, tatra, taih, tam  
prati, tam, tâm, teshâm, teshu, tasmin,  
tasyâm, (inst. loc.); *by (with, in, on,*  
*about, for, or of) him (her, or it); thereby,*  
*therein, thereon.*  
pâdazahar, וְפַדַּזַּחַר, vishaushadha, *anti-*  
*dote.*  
pâdimâl, וְפַדִּימַל, pratirakshaka, *defence.*  
padîr: 1) *see avâkhtari-padîr.* 2) *pres.*  
*stem of padiraftan.*  
padîraa, וְפַדִּירָא, pratyabhimukham, pra-  
tipa, abhimukham, pratikûlani, sammu-  
kham; *opposing, against.*





## PAD

- padiraftan, פדיראפֿטאן [פדיראפֿטאן] pratikri, pratikarana; *to accept, receive.*
- pādirā, פאָדיראַ, skhalana, *exhausted.*
- pādirānīhed, פאָדיראַנִיעהד, pratiskhalyate, *is exhausted.*
- padirashnī, פאָדיראַשנִיע, pratikaranīya, pratikarttavaya, pratikaranatva; *acceptable.*
- pādishāh, פאָדישאַה, rājan, pārthiva; *ruler, sovereign, king.*
- pādishāhī, פאָדישאַהִיע, pārthivatva, rājya; *sovereignty.*
- padmōkhtan, פאָדמוֹכטאן, parivesht; *to clothe, envelope.*
- padsār, פאָדסאַר, prakāra, *sequence.*
- pādyāwand, פאָדיאַוואַנד, pradhāna, pradhānatara, pradhānavat, prādhānyavat; *prevailing, resistant.*
- pādyāwandī, פאָדיאַוואַנדִיע, pradhānatva, *predominance.*
- paē, פּאַע? māfisa, *sinew.*
- pāē, פּאַע, פּאָד [פּאַד] pāda, *foot.*
- pāēaa, פּאַעאַ, pada, *station.*
- pa edun, פּאַ עדון, tathaiva, *just the same.*
- paēmā, פּאַעמאַ, pramāna, *agreement.*
- paēmānī, פּאַעמאַנִיע, pramānatā, pramānatas; *proportionate, orderly.*
- paēwand, פּאַעוואַנד, 1) *pres. stem of paēvastan.* 2) *anvaya, āmnāya; relationship, succession, lineage.*
- paēvastan, פּאַעוואַסטאן, pravarttana, pravrit, pracar; *to be connected, to attach, continue.*
- paēvastāri, פּאַעוואַסטאַרִיע, pravarttayitri, *continuance.*
- pabanāē, פּאַבאַנאַע, prithulatva, *breadth.*
- paharekhtan, פּאַהאַרעכטאן, pariraksh, prayat, prayatnīya, prayatnaya, raksh, pratiraksh, parirakshanīya, parirakshana, pratirakshana; *to abstain, avoid.*

## PAS

- paharekhtār, פּאַהאַרעכטאַר, prayatnayitri, *caretaker.*
- paharez, פּאַהאַרעז: 1) *pres. stem of paharekhtan.* 2) *pratiyatna, forbearance.*
- paharezashni, פּאַהאַרעזאַשנִיע, pratiyatna, *abstinence.*
- pāk, פּאַק [פּאַק] pavitra, pavitrata; *pure.*
- pāki, פּאַקִיע [פּאַקִיע] pavitratva, pavitrata; *purity.*
- pālāidan, פּאַלאַידאַן? gālaya, *to filter.*
- pālāishni, פּאַלאַאַישנִיע? gālana, *a filtering.*
- pālidan, פּאַלידאַן? gālaya, *to filter.*
- pānā, פּאַנאַ, pātri, *protecting.*
- panāh, פּאַנאַה, rakshaka; *protection, refuge.*
- pānāi, פּאַנאַַיע, rakshanatva, rakshā; *protection.*
- pand, פּאַנד, sikshā; *advice, doctrine.*
- panir, פּאַנִיר [פּאַנִיר] panira (Pz.), *cheese.*
- panja, פּאַנְדָּה [פּאַנְדָּה, פּאַנְדָּה] panca, *fice.*
- paoiryōdkaēshī, פּאַוִירְיוֹדְכַּאַשִׁיע, pūrvvanyāvat, *of the primitice faith.*
- parast, פּאַראַסט, ārādhita, *worshipper.*
- parastaa, פּאַראַסטאַ, ārādhaka, samārādhaka, arccaka; *worshipper, sercant.*
- parastan, פּאַראַסטאַן, arc, *to worship.*
- parastashni, פּאַראַסטאַשנִיע, pūjā, ārādhanā; *worship.*
- parastashnigar, פּאַראַסטאַשנִיעַר, arccanākara, *worshipper.*
- parastīdan, פּאַראַסטִידאַן, arccaya, samārādhaya; *to worship, serve.*
- parekht, פּאַרעכט, firekht, parireshana, parireshā; *disturbed.*
- Pārs, פּאַרס, Pārasika, Pārs province.
- pas, פּאַס [פּאַס] pascāt, tathā, pascātya; *after, afterwards, then, therefore.*
- pasākht, פּאַסאַכט, mahādīvyā; *achievement, ordeal.*
- pasākhtaa, פּאַסאַכטאַ, āracita, *settled.*



PAS

pasâkhtai, પાસકહૃતૈ, âracitatva; *construction, organization.*  
 pasâkhtan, પાસકહૃતન, ârac, samârac, virac, rac, viracana, vinirmmâ; *to construct, organize.*  
 pasâkhtâr, પાસકહૃતાર, âracayitri, viracayitri, âracitri; *constructor, composer.*  
 pasâkhtihâ, *see* jad-pasâkhtihâ.  
 pasandidan, પાસંદિદન, pratikri, *to approve.*  
 pasâz, *pres. stem of* pasâkhtan.  
 pasazaa, પાસઝા, anurûpa, anurûpin, anurûpâyate, yogya; *provided, adapted.*  
 pasâzashni, પાસઝશની, âracana, *composition.*  
 pâsh, *for* pâs, પાશ, pahraraka, *watch.*  
 pashemâ, પાશેમ્, pascâtâpa, pascâtâpin; *sorry, repentant.*  
 pashemânî, પાશેમ્, anutâpatva, pascâtâpatva; *regret, penitence.*  
 pashemânî-kunishni, પાશેમ્, annâpikarmman, *performing penitence.*  
 pasî, પાસી [પાસી] pascât, *behind.*  
 pasîn, *see* tan-i pasîn.  
 pas-khardî, પાસકહૃદી, anutâpibuddhitva, *after-wisdom.*  
 pâsukh, પાસુક, pratyuttara; *reply, answer.*  
 pâsukhinidan, પાસુકિદન, prativac, *to answer.*  
 pâswâninidâr, પાસવાનિદાર, pahrarakakarttri, *defender.*  
 patkâr, પાતકાર, saivâda, *disputing.*  
 patkârashni, પાતકારશની, prativâda, *disputation.*  
 patyâraa, પાત્યારા, pratighâta, pratighâtin, pratidvandvin; *adversary.*  
 patyârai, પાત્યારાઇ, pratidvandvatâ, pratighâtatva; *antagonism.*  
 patyârainidan, પાત્યારાઇદન, sapratighâtinâñ kri, *to afflict.*

PES

patyârainidâr, પાત્યારાઇદાર, pratighâtayitri, *disturber.*  
 Pâvarôsh, પાવરોશ, Pâvarosa, *Paul.*  
 pazâmînidârî, પાઝામિનિદારી, paripâcana, *cause of maturity.*  
 pâzashni, પાઝશની, trishâ, *a parching.*  
 pecîdaa, પેસીદા, âvamarddita, *entangled.*  
 pecîdai, પેસીદાઇ, samparkka, âvamarddânatva; *entanglement.*  
 pecîdan, પેસીદન, sampric, *to entangle.*  
 pedâ, પેદા, prakata, parisphutameva, prakatameva, spashtameva, parisphuta; *manifest, evident, declared, conspicuous.*  
 pedâi, પેદાઇ, prakatatva, prakatatâ, prakata; *manifestation, perceptibility.*  
 pedâidan, પેદાઇદન, prakatâya, prakatîkri, prakatibhû; *to manifest.*  
 pedâinidan, પેદાઇદન, prakatâya, prakatâya, prakatîkri; *to publish, announce, specify.*  
 pedâbar, પેદાબાર, âcârya, guru; *apostle.*  
 pedâbar-âfrâ, પેદાબાર-અફ્રા, ârâdhakâh sikshâpaka, *exalting the apostle.*  
 pegh, પેગ, vyajana, *fat.*  
 perâishni, પેરૌશની, bhûshana, *adornment.*  
 perâmûn, પેરૌમુન, parivarttulam, *around.*  
 perôz, પેરૌઝ, vijayin, *victorious.*  
 perô-gar, પેરૌગર, vijayin, vijayitara; *victorious, triumphant, successful.*  
 perôzi, પેરૌઝી, vijaya, vijayatva, vijayatâ; *victory, triumph.*  
 pesh, પેશ [પેશ] pûrvvam, puras, prâk, âdya, âdi, pûrvvatva, prâgeva, prâk-taniya; *before, precious, earlier.*  
 peshaa, પેશા, vidyâ; *class, profession.*  
 peshawâe, પેશવાએ, purahsara, agresara; *leader.*



## PES

pesh-dahishni, පෙහදාහිෂ්නි, prāk srishteh,  
before creation.

peshinaa, පෙහිනා, pūrvapurusha, ancient.

peshinî, පෙහිනි, prāktana, ancient.

pesh-jastihâ, පෙහජාෂ්ඨිහා, prāk prāpta,  
through previous occurrence.

pesh-vinâihâ, පෙහවිනාභිහා, puroniriksha-  
natayâ, through foresight.

pid, පිද [ පිත්රි ] pitri, father.

pidar, පිදාර [ පිත්රි ] pitri, dhâtri; father.

pidar-mâ, පිදාරමා, pitarme, our father.

pidar-tâ, පිදාරතා, pitrâ yûyam, your  
father.

pib, පිබ [ වසා ] vasâ, fat.

pîl, පිල් [ හස්ත ] hastin, elephant.

pîrî, පිරි, vârdhbakya, old age.

pôshashni, see zahar pôshashni.

pôst, පොස්ත [ කර්ම ] carmman, ajina; skin.

pur, පුර [ සම්පූර්ණ ] sampûrnam, pûrṇa; full,  
fully, complete, abundant.

pur-erang, පුරෙරංග, sampûrnam ajayatva,  
sampûrnam asuddha; full of delusion.

pur-erangî, පුරෙරංගි, sampûrnamasud-  
dhitva, full delusion.

pur-erangihâ, පුරෙරංගිහා, pûrṇâsuddhi-  
tayâ, completely delusive.

pur-nekî, පුරනෙකි, sampûrnanasubha, full  
of happiness.

pur-rawâ, පුරරාචා, sampûrnanapravritta,  
fully proceeding.

pur-raweshnihâ, පුරරාචාෂ්නිහා, sampûrṇa-  
pravrittityâ, fully continuously.

pursai, see ham-pursai.

pursashni, පුරෂාෂ්නි, prasna, prasnâ, prac-  
chanatva; enquiry, question.

pursîdan, පුරෂිදාන, prach; to ask, enquire.

pursîdâr, පුරෂිදාත, prashtri, enquirer.

pur-zahar, පුරජාහර, sampûrṇnavisha, full  
of indignation.

## RAN

pus, පුස් [ පුත්ර ] putra, son.

pusarî, පුසාරි [ පුත්ර ] putratâ, sonship.

râ, රා (S. abl. dat. inf. ins. loc. gen. acc.),  
hetave, hetunâ; on account of, for the  
sake of, for, at, by means of. (Follows its  
noun or phrase.)

rad, රද, guru, master.

râdî, රාදි, dakshinâ, liberality.

râd-manishnihâ, රාදමනිෂ්නිහා, dânamâna-  
satâ, with liberal thought.

rad-mastarag, රදමස්තරග, guroh mastargga,  
empty-skulled.

raftan, රාෆ්ත [ පරාය ] pracar, paryat,  
samudgam, pradâ, pravah, prayâ, prabhû;  
to proceed, walk, go, move.

ragh, රාග්: 1) sirâ, vein, tube. 2) for lag;  
sirâ, rasanâbhara; prison, confinement.

rah, pres. stem of rastan.

râh, රාහ, mârgha; path, way.

râhdâr, රාහදාර, mârgharakshaka, highway-  
man.

râhî, see awâr-râhî, râst-râhî.

râinâ, රාභිනා, pravrittikara, pravartta-  
mâna, pracârayitri; stimulating, urging.

râinîdan, රාභිනිදාන, pracâraya; to stimulate,  
urge, propagate.

râinîdâr, රාභිනිදාත, pravrittikarttri, pracâ-  
rayitri, pravrittikara; stimulator, man-  
ager.

râinîdâri, රාභිනිදාරි, pravrittikârîtâ, pra-  
vrittikârîtva; management.

râinishni, රාභිෂ්නි, pravritti, stimulus.

râinishni, see jad-râinishni.

ram, රාම, vrinda, yûtha, sanghâta; assem-  
blage, congregation, flock.

râmishni, රාමිෂ්නි, ânanda, pleasure.

ranj, රාන්ජ, kashâ, âyâsa, klesa; toil, trouble.

ranjailâ, රාන්ජාභි, âyâsatayâ, with suspicion.

ranji, see kam-ranji.





## RAS

raseshni, ראשני [ראשון ראשון] samprāpti, prāpti;  
arrival, a coming.

raseshnî, see be-raseshnî, margî-raseshnî.

rasidan, ראסידן [ראשון ראשון] prāp, prāyā;  
to arrive, come, reach, occur.

râst, ראשט, satya, tulya; true, just.

rastaa, ראסא, sañvâsin, antaranga, varna,  
pravâha; custom, rule, law.

rastan, ראסטן, sudh, samānayana; to escape.

râst-gaweshni, ראשט גאשני, satyavāk, speak-  
ing truthfully.

râst-gaweshnî, ראשט גאשני, satyañ vacas,  
- true statement.

râstî, ראסטי, satyam, satyatâ, tulyatâ,  
satyatva; truth, justice.

râstihâ, ראסטיה, satyatayâ, saralatayâ;  
truly, justly, rightly.

râstî-kâmaa, ראסטי קאמא, satyakâmin,  
desiring the truth.

râst-nigareshnî, ראשט נוגרשני, satyanirik-  
shanatva, just observation.

râst-râh, ראס ראח, satyamârggin, in the  
true path.

râst-râhî, ראס ראחי, satyam mârggatva,  
the true way.

rasûnâ, ראסונה, for rasvâ? ראסווא? nibandhya  
(= rasûnâ kardan), disgrace.

rasûnâi, ראסונהי, rajjubandha, disgrace.

rasûnâihâ, ראסונהיה, rajjubandhatayâ,  
disgracefully.

raw, pres. stem of raftan.

rawâ, ראוא, pravritta, pravritti; continuous.

rawâi, ראואי, pravrittiva, advancement.

rawâinîdârî, ראואינידארי, pravrittikârin,  
pravrittikârî; advancement, propaga-  
tion. / 2

raweshni, ראשני, pravritti, pracârin, pravart-  
tana; progress, motion.

## ROZ

raweshnî, see awâz, frâz, nihâ, nyak.

raweshnihâ, see nihâ, nyak, pur.

râz, ראז: 1) rahasyatâ, guptam; mystery,  
secretly. 2) sūtradhâra, mortar-mixer.

razm, ראזם, sainya, contest.

redak, ראדאק [ראשט] dimbha; child, young  
one.

revihed, for rezihed, ראשט, avakîryate, is  
poured. Or 'is liberated,' (see rewudan.)

rewudan, for revidan? ראשט? avâlikh<sup>1</sup>,  
to be liberated.

rezashnî: 1) ראשט, see khûn-rezashnî.

2) ראשט, pravâha, recita; pouring, shed-  
ding.

rezihed, ראשט, riktâyate, is poured out.

rîman, ראמן, malina, polluted.

rîmanî, ראמני, malinatva, pollution.

rist, ראסט, sava, the dead.

ristâkhez, ראסטאקז, savotthâna,  
savotthâniya; resurrection.

rôd, ראד, srotas, nadî; ricer.

rôd, ראד, hrada; face, surface.

rôdamân, ראדאמן? vanaspatirdhânyanca,  
sprouting plant.

rôdîdan, ראדידאן, pravah, to grow.

rôshan, ראשן, rocishmat, tejas, rocis, nirm-  
mala, nirmmalatara, tejasvin, teja; light,  
clear; a luminary.

Rôshan, ראשן, Rosana, nirmmala; Rôshan.

rôshanî, ראשני, rocis, roci, tejas, uddyota,  
uddyotatva; the light.

rôshanihâ, ראשניה, nirmmalatayâ, clearly.

rôspî, ראשפי, vita, paramour. Plu. -yâ.

rôv, pres. stem of rustan.

rôz, ראז [ראז] dina, ahan, divasa; day.

rôza, ראזא, nakta, fasting.

rôzgâr, ראזגאר, divasa, daily work.

rôzgârî, ראזגארי, santatiya, daily.

<sup>1</sup> Perhaps Nêr. read re-vidan with the meaning 'to bruise, tear, scratch.'



## ROZ

rôzi, רֹזִי, artha, *daily food*.  
 rūi, רֹזִי, dhātu, *metal*.  
 run, רֹן, abhimukham; *direction, tendency*.  
 rustan, רֹסְטָן [רֹסְטָן] samāruh, samud-  
   bhū; *to grow*.  
 rṡā, רֹשָׁא [רֹשָׁא] ātman, *soul*.  
 rṡānī, *see* anōsh-rṡānī.  
 sad, רֶס [רֶס] sata, *hundred*.  
 sadigar, רֶסֶד, tritiya, *third*.  
 sâcāa, רֶסֶד, tārakā; *shadow, iris of the eye*.  
 sag, רֶסֶד [רֶסֶד] sunaka, *dog*.  
 sakht, רֶסֶד, gādhatara; *hard, vehement*.  
 sākhtan, רֶסֶד, āracana, *to form*.  
 sākhtārī, רֶסֶד, saṅsparddhanatva  
   (= hambidī sākhtārī), *formation*.  
 sakht-vīrōdashniḥā, רֶסֶד, nivida-  
   pravāhatayā, *through obstinate faith*.  
 sakhun, רֶסֶד, רֶסֶד [רֶסֶד] vākya, vacas; *word, statement*. *Plu.* -ihā.  
 sakhunidan, רֶסֶד, vācaya, *to discourse*.  
 sakhuniḥā, *see* vīmand, vīmandī.  
 sakhun-shnāsī, רֶסֶד, vacasā jnānin,  
   *understanding of the words*.  
 sāl, רֶסֶד [רֶסֶד] varsha, saṅvatsara; *year*.  
 sālār, רֶסֶד, adhipati, *leader*.  
 sālārī, רֶסֶד, ādhipatyā; *leadership, control*.  
 sāmān, רֶסֶד, sīman, sīmā, maryādā; *limit, argument*.  
 sāmānaa, רֶסֶד, kiyānapi, maryādā; *limit, extent*.  
 sāmāniḥā, *see* gunāh-sāmāniḥā.  
 sāmānmand, רֶסֶד, sīmāvat, sīmāmat;  
   *limited*.  
 sang, רֶסֶד, רֶסֶד [רֶסֶד] silā; *stone, weight*.  
 sar, רֶסֶד [רֶסֶד] siras; *head, chief*.  
 sār, sārī, *see* awāz.  
 sard, רֶסֶד, sītala, *cold*.

## SHA

sardaa, רֶסֶד, jāti, jātiya; *species, race*.  
 sardaa sardaa, רֶסֶד רֶסֶד, prithak prithak  
   jāti, *various kinds*.  
 sardaiḥā, *see* jad, vas.  
 sardī, רֶסֶד, saitya, sītam; *coldness*.  
 sārīnīdan, רֶסֶד, utsāraya, *to pour forth*.  
 sarmandihā, רֶסֶד, paryantamattayā,  
   *finally*.  
 Satavaēsh, רֶסֶד, Satavaesa, Satava, isa;  
   *star Satavaēs*.  
 sawagand, רֶסֶד, sapathā, *oath*.  
 sâz, *pres. stem* of sākhtan.  
 sazā, רֶסֶד, yogya, anurūpin; *fitting, ex-  
   pedient*.  
 sâzaī, *see* ham-sâzaī.  
 sâzaslinī, רֶסֶד, senāracana, *forming*.  
 sazastan, רֶסֶד, anurūpa, *to be expedient*.  
 sazidan, רֶסֶד, yujya, saṅyujya, sak, saṅ-  
   vad, upayujya, anurūpāya, yogya, anu-  
   rūpin, subh, sambhū; *to be expedient, fitting, suitable, proper; ought*.  
 se [רֶסֶד, רֶסֶד] tri, *three*.  
 ser, רֶסֶד, tripta; *surfeited, tired*.  
 serī, רֶסֶד, tripti, *satiety*.  
 shāh, רֶסֶד, rājan, *king*.  
 shahar, רֶסֶד, nagara; *district, country*.  
 shaharyār, רֶסֶד, rājan, *em-  
   peror*.  
 shaharyārī, רֶסֶד, rājya, *empire*.  
 shahōd, *pres. 3d s. of* shudan.  
 Shāhpūr, רֶסֶד, Sāha-  
   pūra, *Shāhpūr*.  
 shāind, *pres. 3d pl. of* shāyastan.  
 shā, רֶסֶד, ešām, tebhyaḥ, āsām, teshām;  
   *them, their*.  
 sharm, רֶסֶד, lajjā, *shame*.  
 shash, רֶסֶד [רֶסֶד] shash, *six*.  
 shast, רֶסֶד [רֶסֶד] shashṭi, *sixty*.  
 shav, רֶסֶד [רֶסֶד] nisā. rātri; *night*.



## SHA

shavā-gāh, ལྷ་མཚན་མཚན་, nisāvasāna, *nightfall*.  
 shaw, *pres. stem of shudan (except 3d s.)*.  
 shawā, ལྷ་མཚན་, pasupātri, *shepherd*.  
 shāyad, ལྷ་མཚན་, *pres. 3d s. of shāyastan*.  
 shāyastan, ལྷ་མཚན་, sak, adhikri, upakri.  
 yujya; *to be possible; can, may, must*.  
 shē, *for gāh-ê?* ལྷ་མཚན་, kshana, *one time*.  
 sher, ལྷ་མཚན་ [ལྷ་མཚན་] vyāghra, *lion*.  
 shihastan, ལྷ་མཚན་ [ལྷ་མཚན་] samih, abhīps,  
 ruc, ih, pratibhās; *to seem, consider*.  
 shīrīn, ལྷ་མཚན་, madhura, *sweet*.  
 shkaf, ལྷ་མཚན་, ལྷ་མཚན་, ལྷ་མཚན་, adbhuta,  
 ghoratara, sacamatkāra; *marvellous, strange, awful*.  
 Shkand-gumānī-vazār, ལྷ་མཚན་ ལྷ་མཚན་ ལྷ་མཚན་,  
 Skanda-gumānī-gujāra, *doubt-dispelling explanation*.  
 shkastaī, ལྷ་མཚན་, vibhinnatā, *disconnection*.  
 shkastan, ལྷ་མཚན་ [ལྷ་མཚན་] vimardana;  
*to break, destroy*.  
 shkastār, ལྷ་མཚན་, bhanktri, *destroyer*.  
 shkastāri, ལྷ་མཚན་, bhanktatva, *destructiveness*.  
 shkōh, ལྷ་མཚན་, samūha, *dignity*.  
 shnākhtan, ལྷ་མཚན་, pariñāna, avalok,  
 avabodhana, avalokana, pariñā, avabudh, samājnā, avagam, ālok, vijnā,  
 samavalok, pariñānatva; *to understand*.  
 shnākhtāri, ལྷ་མཚན་, pariñāna, pariñānatva;  
*understanding, information*.  
 shnās, ལྷ་མཚན་, *pres. stem of shnākhtan. See afarzām, ne, vad*.  
 shnāsaa, ལྷ་མཚན་, jñānin, *intelligent*.  
 shnāsai, ལྷ་མཚན་, avabodha, *understanding*.  
 shnāsī, *see ne, sakhun, yazad*.  
 shnawashni, ལྷ་མཚན་, sravana, *the hearing*.  
 shoishni, ལྷ་མཚན་, kshudhā, *hunger*.

## SPO

shōishnimand, ལྷ་མཚན་, kshudhātri-shāvat, *hungry*.  
 shtāftār, ལྷ་མཚན་, santāpayitri, *hurrier*.  
 shudan, ལྷ་མཚན་ [ལྷ་མཚན་] prayā, gam, yā, sancar, vipranas, samāyā, dhāv; *to go*.  
 shumā [ལྷ་མཚན་] yūyam, *you*.  
 shumā-shā [ལྷ་མཚན་] yūyam etāmetān, *ye them*.  
 shun, ལྷ་མཚན་, pratimā, anurūpa, upama; *description, nature*.  
 shunbad, ལྷ་མཚན་, sanaiscarīya, *sabbath*.  
 shustan, ལྷ་མཚན་ [ལྷ་མཚན་] snāpayana; *to wash, cleanse*.  
 shuthur, ལྷ་མཚན་, vīrya, *semen*.  
 sōzā, ལྷ་མཚན་, jyotishmat; *burning, blazing*.  
 spāh, ལྷ་མཚན་, sainya, *troops*.  
 Spāhān, ལྷ་མཚན་, Aspāhana, *Ispāhān*.  
 spāhsalār, ལྷ་མཚན་ ལྷ་མཚན་, sainyahipati, *commander of the army*.  
 Sparagar, *for Geprel*, ལྷ་མཚན་, Sparagara, *Gabriel*.  
 spās, *see bun-spās*.  
 spās-angār, ལྷ་མཚན་ ལྷ་མཚན་, tridhāpraharaka-kārin, *recounting praise*.  
 spāsdār, ལྷ་མཚན་, rakshakāra, tridhāpraharakākārin, tridhāpraharakakara;  
*praising, grateful*.  
 spedaa, ལྷ་མཚན་, pakshman, spedaka (Pz.); *white (of eye or egg)*.  
 spedi, ལྷ་མཚན་, dhavalatva, *whiteness*.  
 Spenzagar, ལྷ་མཚན་, Spenjagra, *Spenjaghra demon*.  
 spilhir, ལྷ་མཚན་, cakra, cakrapada; *celestial sphere*.  
 spōz, ལྷ་མཚན་: 1) *pres. stem of spukhtan*.  
 2) skhalitri; *setting aside, neglect*.  
 spōzā, ལྷ་མཚན་, poshtri, prasthāpaka;  
*putting aside, extracting*.





## SPO

spôzashni, סְפוֹזָשְׁנִי, pratiskhalana, *re-mov-ing*.

Spudākht, for Spendād, see Kai Spudākht.

spukhtan, סְפֻכְתָּן, pratiskhal, pracchādāna, pratiskhalana, skhal; *to set aside, remove, neglect*.

spukhtār, סְפֻכְתָּר, skhalayitri, *remover*.

spur, סְפֻר, sampūrna, *perfect*.

spuri, סְפֻרִי, pūrna, sampūrna, sampanna; *complete, perfect, fulfilled*.

spuri-humānā, סְפֻרִי-הִמָּאנָא, pūrnopamāna, *completely similar*.

stahm, סְטָחַם, balātkāra, *oppression*.

stāidan, סְטַיְדָן, stū; *to praise, glorify*.

stāidār, סְטַיְדָר, stutikara; *glorifier, thanksgiver*.

stāishni, סְטַיִשְׁנִי, stuti, *commendation*.

star, סְטָר, tārā, tārakā; *star, planet*.

stār, סְטָר, tārakā, *star*.

stāraa, סְטָרָא, tārakā; *star, constellation*.

star-angār, סְטָר-אַנְגָּר, tārāganaka, *astrologer*.

star-karfi, סְטָר-כַּרְפִּי, tārakākalevaratā, *shape of stars*.

stezīdan, סְטֵזִידָן, yudh, *to contend*.

stī, סְטִי, pankti, *substance*.

stūn, סְטֻן, stambha; *column, series*.

stūnaa, סְטֻנָּא, prakānda, stambha; *stem*.

sturdaihā, סְטֻרְדַּיְהָ, stabdhatayā, *stupidly*.

sūca, for sūcan, סְוֵעָא, sūcikā, *needle*.

sūd, סֻד, lābha, lābhin; *profit, advantage*.

sūd-bar, סֻד-בָּר, lābhasyaca phalasyaca, *advantageous*.

sūdī, סֻדִּי, lābha, *advantage*.

sūdmand, סֻדְמַנְד, lābhavat, lābhamat; *advantageous, beneficial*.

sūdmandihā, סֻדְמַנְדִּיְהָ, lābhamattayā, *advantageously*.

## TAR

sūdmand-kārī, סֻדְמַנְד-כָּרִי, lābhavat-kāryatā, *advantageous effect*.

sūdmand-kunishni, סֻדְמַנְד-כּוּנִישְׁנִי, lābhavat-karmmatā, *advantageous action*.

sūlā, סֻלָּא, chidra; *hole, eye (of needle)*.

sush, סֻש, bukkam aurasam? *lungs*.

sūvastāi, סֻוַּסְטָאִי, sūvastāyika (Pz.), *sophistical*. Plu. -āiā.

syāh, סֻיָּה, krishna, *black*.

taftī-manishni, טַפְתִּי-מַנִּישְׁנִי, ushnataramanas, *fercent-minded*.

taftī-manishnihā, טַפְתִּי-מַנִּישְׁנִיְהָ, sucetanamanas, *fercent-mindedly*.

tahal, טַהַל, katu, katuka, katukatara; *bitter, jaundiced*.

tahalūnī, טַהַלְוִנִי, katukatva, *jaundiced nature*.

takht, טַכְת, āsana, *throne*.

tamaa, טַמָּא, tamasvin, *gloomy*.

tamī, טַמִּי, tamisriya, *gloomy*.

tam-tukhmaa, טַמ-טֻכְחָמָא, tamobija, *of a gloomy race*.

tan, טַן, tanu, vapus; *the body*.

tān, טַאן, vistīrnna; *empty, void*.

tani-kard, טַנִּי-כַּרְד, tanukrita, saririn; *bodily-formed*.

tani-kardī; 1) טַנִּי-כַּרְדִּי, sarirakrittā, *bodily formation*. 2) טַנִּי-כַּרְדִּי, tanukrit, sarin; *bodily-formed*.

tanimandī, טַנִּימַנְדִּי, tanumattā, *bodily form*.

tan-i pasīn, טַנִּי-פַּסִּין, tanoh akshayatva, *future existence*.

tār, טָר, tamas, timira, tamisra; *dark, gloomy*.

tārik, טָרִיק, tamomat, tamasvin, tamovat, tamisrin; *dark*.

tārikī, טָרִיקִי, tamisra, tamas, timira, timiratvā, *darkness*.





## TAR

- Tarsâ, ታርሳ, Tarsâ, *Christian*.  
 tars-âgâh, ታርሳገላ, bhaktisila, *reverent*.  
 Tarsâi, ታርሳገላ, Tarsâkajâti, *Christianity*.  
 tâsht, ታሰሽታ? niscaya, *anxiety (?)*.  
 tâstî, ታሰሽታ, suniscita, *formed*.  
 tâwââ, ታወዋ, tivratara, sadrava; *scorching, fervent*.  
 tawâhinîdan, ታወሰኑ, vilopana, vinas, vinâsaya; *to spoil, destroy*.  
 tawâhinîdâr, ታወሰኑ, vidhvaṅsayitri; *spoiler, corrupter*.  
 tâwânaa, for tâzânaa, ታወሰኑ, carmmalatâ, *whip*.  
 thar, ታረ, hîna, *scornful*.  
 tharaa, for talaa, ታረ, kilaka, stambhâh; *springe, trap*.  
 thedaa, ታረ, bimba, *pupil (of eye)*. 5, 12  
 thîhî, ታረ, sūnyam, âkâsa, riktatva; *empty space, a void*. 13, 53  
 this, for cish, ታረ [ታረ] kincit, padârtha, kascit padârtha, vastu, kincit vastu, kincidapi, kimapi; *a thing, anything, something*.  
 thô [ታ] tvam; *thou, thee*.  
 thökhtan, ታወሰኑ, socaya, sodhaya; *to repay, retaliate*.  
 thôz, ታወሰኑ, *pres. stem of thökhtan*.  
 thûm, ታወሰኑ? bija, *semen*.  
 timâr, ታወሰኑ, vishâdita, *anxiety*.  
 Tir, ታወሰኑ, Budha, *planet Mercury*.  
 Tishtar, ታወሰኑ, Tistara, Tistaratâra; *angel Tishtar, star Sirius*.  
 tôw, ታወሰኑ, puta, *eyelid*.  
 tukhm, ታወሰኑ, bija, *seed*.  
 tukhmaa, ታወሰኑ, bija, ekabija; *source, pedigree*.  
 tukhshâ, ታወሰኑ, vyavasâyin, *diligent*.

## VAD

- tukhshâi, ታወሰኑ, adhvayavasâya, *diligence*. 25  
 trã, ታረ, sakta, saknoti, sakti, samartha, sakyate, kshama, saknuvanti, balishtha; *able, possible; power*.  
 trãnâi, ታረ, saktitva, *capability*.  
 tvânastan, ታወሰኑ, sak, *to be possible*.  
 tvânî: 1) ታወሰኑ, saktitva, sakti; *capability, power, opulence*. 2) ታወሰኑ, sakta, saktimat, sakti, samartha; *capable, powerful*.  
 tcâninîdan, ታወሰኑ, samarthîya, *to be enabled*.  
 u, ሀ, ca, (om.), vâ, tu, tathâ, param, hi; *and; (rarely) also, or, but*.  
 urvar, ታወሰኑ, vanaspati; *plants, trees*.  
 uuh, *see th*.  
 vacôrdî, ታወሰኑ, vacogurutâ, *judgment*.  
 vad, ታወሰኑ [ታወሰኑ] asubha, nikrishta, nikrish-tatva, viruddha, dukkhita; *evil, bad, wretched*.  
 vad, ታወሰኑ, pati, *ruler*.  
 vâd, ታወሰኑ [ታወሰኑ] vâyu, pavana; *wind, air, breath*.  
 vadaa, ታወሰኑ, dushta, *evil*.  
 vadâkhtan, ታወሰኑ, uttap, *to melt*.  
 vadang, for u tang, ታወሰኑ, hâni, vishama; *and straitened*.  
 vadangihâ, for u tangihâ, ታወሰኑ, hânitayâ, *and distressingly*.  
 vadardan, ታወሰኑ [ታወሰኑ] vyatyaya; *to pass away, die*.  
 vadâz, ታወሰኑ, *pres. stem of vadâkhtan*. See zahar-vadâz.  
 vad-gôhari, ታወሰኑ, nikrishtaratnatva, *evil nature*.  
 vadi, ታወሰኑ [ታወሰኑ] asubham; *evil, vile-ness*.  
 vadîrdan, ታወሰኑ, prer, *to pass on*.



## VAD

vad-kunishnî, וַדְכּוּנִישְׁנִי, nikrishtatâ,  
*evil deeds.*

vad-shnâs, וַדְשְׁנָאס, asubhâvalokin,  
*badly informed.*

vaê, וַאֵי? nindâ, *woe.*

vaêm [וַאֵמ] aham, mayâ, me, (om.), mâm;  
*and (or also) by (for, or of) me; and (or  
also) me (or my). See awam.*

vâfrîngânî, וַאֲפְרִינגָּאנִי, prasiddhatâ, *blessed-  
ness.*

vahâ, וַאֲהָא, vikrayin, *price.*

vahân, וַאֲהָאנ, kârana, hetu; *cause.*

vahânaa, וַאֲהָאנָא, arthâya, *cause.*

vahânî, וַאֲהָאנִי, kâraniya, kâranaena; *caused.*

vâhar, *for nâhar*, וַאֲהָר? anrita, *strange.*

vahe, וַאֲהֵא [וַאֲהֵאט] uttama, sundaram; *good,  
better. Plu. vahâ.*

vaheftaa, וַאֲהֵפְטָא, vyâmugdha, vimugdha;  
*defiled.*

vaheftaa-dil, וַאֲהֵפְטָא דִּיל, vimugdhacetas,  
*defiled in heart.*

vaheftai, וַאֲהֵפְטָאִי, vipratârana, *defilement.*

vaheftan, וַאֲהֵפְטָאנ, וַאֲהֵפְטָאנ, vyâmohaya, *to  
defile.*

vaheftâr, וַאֲהֵפְטָאֲרָא, vipratâraka, *defiler.*

vahe-kâm, וַאֲהֵכָאָם, uttamakâmin, utta-  
makâma; *good-willed.*

vahe-kâmi, וַאֲהֵכָאָמִי, uttamakâmatva,  
*good will.*

vahe-manishnihâ, וַאֲהֵמָנִישְׁנִיחָא, uttama-  
manasâ, *with good intent.*

vahesht, וַאֲהֵשְׁט, svargga, svarggaloka,  
svarggabluvana; *heaven, paradise.*

vahî: 1) וַאֲהִי [וַאֲהִיט] uttamatva, utta-  
matâ, uttama; *goodness, welfare.* 2)  
וַאֲהִיט [וַאֲהִיט] uttama, *of good origin.*

*Plu. -îgâ.*

Vahman, וַאֲהִמָּא, Gvahmana, Vohuman.

## VAR

vahmân, וַאֲהִמָּא, varttamâna, *a certain.*

vahmâni, *see viâmâni.*

vakhsh, *for vâyâ*, וַאֲחֵשׁ, locana, cakshus<sup>1</sup>;  
*breath, breathing.*

vakhshashni, וַאֲחֵשְׁשָׁנִי, vispliti, varddhishnu;  
*growth.*

vakhshinîdârî, וַאֲחֵשְׁשִׁינִידָּאֲרִי, vikâsana, *cause  
of growth.*

vakhshûr, וַאֲחֵשְׁשׁוּר, vidagdha, pravîna; *prophet.*

Vakht, וַאֲחֵשׁ [וַאֲחֵשׁט] vidhvasta, *destiny.*

vakhtan, וַאֲחֵשְׁטָאנ [וַאֲחֵשְׁטָאנ] vibhaj, bhrañs;  
*to ordain, appoint, bestow.*

Vanand, וַאֲנָאנְד, Vananta, *star Fomalhaut.*

vanâsashnigar, וַאֲנָאשְׁשִׁינִיגָּאֲר, vinâsakara, *doer  
of mischief.*

vanâsîdan, וַאֲנָאשִׁידָּאנ, vibhrañsaya, *to injure.*

vanâstâr, וַאֲנָאשְׁטָאֲר, vibhrañsayitri, *injurer.*

vâg, וַאֲג [וַאֲגט] sabda, âghosha; *voice,  
outcry.*

vâgî, וַאֲגִי, âghosha, *shouting.*

var, וַאֲר, hridaya; *the chest, breast.*

vârâ, וַאֲרָא [וַאֲרָאט] vrishti, *rain.*

vardidan, וַאֲרִידָּאנ, viparyaya, *to turn.*

vardinâ, וַאֲרִידָּא, parivarttamâna, *changing.*

vardinîdan, וַאֲרִידָּאנ, vyastaya, viparyaya,  
paribhramaya, vyâvarttaya, vibhramaya;  
*to turn, change, pervert.*

vardinîdâr, וַאֲרִידָּאֲר, vibhramayitri,  
*changer.*

vardishni, וַאֲרִישְׁנִי, parivarttana, parivritti;  
*change, rotation.*

vardishnî, וַאֲרִישְׁנִי, vyatyaya, viparyayin;  
*changeable.*

varekhtan, וַאֲרֵקְחְטָאנ [וַאֲרֵקְחְטָאנ] prams, *to flee.*

varg, וַאֲרַג, patra, *leaf.*

varôishnî, וַאֲרִישְׁנִי [וַאֲרִישְׁנִיט] prabodhiya,  
*believing.*

vars, וַאֲרַס, kesa, *hair.*



## VAR

varun, ࠠ, kâma, *lust*.

varz, ࠠ: 1) krishi, *cultivation*. 2) *see* âsmān-varz.

varzidan, ࠠ, krish, samanushthā, anushtāna, samācarana, vicar, samācar; *to till, practise*.

vas, ࠠ [འ] prabhūta, bahu, pracura, prabhūtata, bhūri, bahutaram, pracurata, prabhūtata, bhūrita; *many, much, more, very*.

vas, *for* vash? ࠠ? rasa; *phlegm, or bile?*  
*Or for vars, hair?*

vas-âinaî, ࠠ, bahuprakāra, *multifariousness*.

vas-âinaihā, ࠠ, bahuprakāratayā, *multifariously*.

vasā, *for* vas âin? ࠠ, prabhūta, bahu, pracura, pracurata; *many ways, many kinds*.

vas-dīnī, ࠠ, bahudinitva, *much religiousness*.

vash [འ] asya, asau, asyaca, asauca, anena, asyāh, tasya, enanca, tasyaca, tanca, teca, tebhyah, iyam, tām, yasmāt, yasyaca, eteca, etaiḥ, sāca, etc, yenaca, asyaiva, asau . . eva, anenaca, idamapi; *and (or also) by (for, or of) him (her, or it); and (or also) him (her, it, his, or its)*.

vashādai, ࠠ, visleshatva, *open space*.

vashā [འ] teshām, eteshām, âsām, teca, amishām, amūn, etān, âsānca, etānca, teshānca, eteca, etc, taisca, tayoh; *and (or also) by (for, or of) them; and (or also) them (or their)*.

vash-awazûd, ࠠ? pittaprapopin, *abounding in bile (or phlegm)*.

vashôftan, ࠠ, vidhvañs, vighataya, vibhrañsaya, vilī; *to dissipate, destroy*.

## VAT

vashôftâr, ࠠ, vighatayitri, vinâsayitri, vibhrañsayitri; *dissipater*.

vashôw, ࠠ, vidhvañsin, *devastating*.  
*Pres. stem of vashôftan*.

vashôwā, ࠠ, vinâsitara, *disintegrating*.

vashôwashni, ࠠ, vinâsatva, vinâsa, vidhvañsa, vidhūnana; *disintegration, devastation*.

vashôwihend, ࠠ, vinasyanti; *are disintegrated, are dispersed*.

vashtaa, ࠠ, vyatyayita, *turned*.

vashtai, ࠠ, vyatyayata, *change*.

vashtan, ࠠ, vyatyaya, viparyaya; *to turn, change, become*.

vashûdaa, ࠠ, dushtasrishī, *a miscreation*.

vasihā, ࠠ [འ] prācuryena, pracurata, bāhulyena; *abundantly*.

vas-nihānihā, ࠠ, bahuguhyatayā, *very secretly*.

vāspuharg, ࠠ [འ] suprasiddha; *princely, noble*.

vāspuhargānī, ࠠ, prakāsatā, prakāsatatva; *ennoblement, nobility*.

vāspuhargānīdan, ࠠ, prakāsayā, *to ennoble*.

vāspuhargānīdār, ࠠ, prakāsayitri, *ennobler*.

vas-sardai, ࠠ, bahu-jātita, *many species*.

vas-sardaihā, ࠠ, bahu-jātita, *multiformedly*.

vāstryōsh, ࠠ, kutumbika, *husbandman*.

vāstryōshī, ࠠ, kutumbikatā, *husbandry*.

vat [འ] tavaca, teca, tava; *and (or also) by (for, or of) thee; and (or also) thee (or thy)*.





## VAT

- vatar, વાતર [વાતર] nikriṣṭha, nikriṣṭatara, asubhatara; *very bad, vile, evil.*
- vatarī, વાતરી [વાતર] nikriṣṭhatva, nikriṣṭhatā, asubham, nikriṣṭha; *vileness, evil.*
- vāwar, વાવર: 1) suddham, *credibly.* 2) pradhāna, *belief.*
- vazā, વાઝા, pres. stem of vazūdan.
- vāzaa, વાઝા, vākya, *statement.*
- vazāishni, વાઝાઈશની, vikrānti; *a hurrying on, an injuring.*
- vazand, વાઝાંડ, hāni, vipatti; *damage, ruin.*
- vazand-kārī, વાઝાંડકારી, hānikāritā, *work of ruin.*
- vazār, વાઝાર, vicāra, *explanation.*
- vāzār, વાઝાર [વાઝાર] hattavyavahāra; *market, usage.*
- vazārashni, વાઝારાઈશની, vibhakti, vibhaktitva; *distinction, release.*
- vazārashnī, see jad-vazārashnī.
- vazārdaa, વાઝારડા, vibhakta, *represented.*
- vazārdaī, વાઝારડાઈ, vibhaktatva, *discrimination.*
- vazardan, વાઝારડાન, vibhaj; *to pass, release.*
- vazārdan, વાઝારડાન, vibhaj, vivic, vicārya, vij, vibhedaya, saṁsodhana, vibhanj; *to explain, distinguish, separate, discharge, expend, atone.*
- vazārdārī, વાઝારડારી, suddhikāritā, vibhaktikarttritā; *departure, atonement.*
- vāzargān, વાઝારગાં, vānīyakrit, *trader.*
- vazārī, વાઝારી, vicāranatā, *explanation.*
- vazārīhā, see gumā-vazārīhā.
- vazārīnīdan, વાઝારીનિદાન, vivejaya, *to release.*
- vazāyastan, વાઝાયાસ્ટન, vikram, *to hurry on.*
- vāz-frā, વાઝ-ફ્રા, for vāz-parās, વાઝપરાસ, vacah sikshāpanā, *uttering a word.*
- vazīdaa, વાઝીડા, vivikta; *selected, distinguished.*

## VIC

- vazīdan, વાઝીડા, vivic; *to select, prefer.*
- vazīdār, વાઝીડાર, vivektri; *selector.*
- vazīdārīhā, વાઝીડારીહા, vivektritayā, *discreetly.*
- vazīhashni, વાઝીહાઈશની, for uzdahishni, વાઝીહાઈશની, parīkshā, *result.*
- vazīn, વાઝીન, pres. stem of vazīdan.
- vazīnā, વાઝીના, vivikta, *discriminative.*
- vazīngar, વાઝીંગર, vivejanakara, *decisive.*
- vazīrīdan, વાઝીરીડાન, saṁvad, *to determine.*
- vazīrīnīdan, વાઝીરીનિદાન, nirrvij, vicāraya; *to decide, form an opinion.*
- Vāzisht, વાઝીશ્ટ, વાઝીશ્ટ, Vājista, *lightning fire.*
- vazm, વાઝમ, dhūmalatva, *dew.*
- vazōstār, વાઝોસ્ટાર, sodhayitri, *investigator.*
- vazōstārī, વાઝોસ્ટારી, saṁsodhana, saṁsodhanatā; *investigation.*
- vazūdaī, વાઝુડાઈ, virodhatā, *injury.*
- vazūdan, વાઝુડાન, vidhvaṁs, vibhraṁsana; *to injure, diminish, incline.*
- vazūdār, વાઝુડાર, virodhin, virodhayitri, vidhvaṁsayitri, virodhitara, vibhettritara; *injurer.*
- vazūdārī, વાઝુડારી, virodhatva, virodhitā, vidhvaṁsatva, virodhatā; *injuriousness, injury.*
- vazurgī, વાઝુર્ગી, garimatā, mahatva; *greatness, grandeur.*
- vesh, વેશ, prabhūta, bahu, visphīta, bhūri; *much, more.*
- vesh-nirōī, વેશનિરોઈ, prabhūtaprānatva, *much power.*
- th, or uuh, વાહ, for ahu, વાહ, prajnonmesha, *spiritual life.*
- vīāmānī, વાહમાની, for vahmānī, વાહમાની, vivekatā, *intervention.*
- vicumānāhīhā, વાહમાનાહીહા, vivekatayā, vivekajnatayā; *methodically.*



## VID

vidardan, for vadardan, וידארן, sankram,  
to pass.

vīmand, וימא, sīmā, sīman; limit, shore.

vīmanda-gaweshnī, וימאדי גאושני, sīmāvatī  
vāc, definite statement.

vīmandihā, see ham-vīmandihā.

vīmandi-sakhunihā, וימאדי סאחוניה, sasīma-  
vākyatayā, through definite words.

vīmand-sakhunihā, וימאדי סאחוניה, sasīmavāk-  
yena, definitely worded.

vīmār, וימאר, rogin, māndyavat; sick.

vīmārgar, וימארגאר, vyādhikara, producing  
disease.

vīmārī, וימארי, māndya, vyādhi, roga;  
sickness, disease.

vīmārihend, וימאריהנד, māndiyānti, they  
are sick.

vīmārstān, וימארסטאן, rogin, abode of disease.

vīn, וין, drishti, the sight. Used as pres-  
stem of didan.

vīnā, וינא, nirikshana, seeing.

vīnāi, וינאי, nirikshana, vilokanatva,  
vilokana; sight, view.

vīnāihā, see pesh-vīnāihā.

vīnākhta, for nīvākhta, וינאכטה, guna, in-  
fluence.

vīnārashni, for nīvārashni, וינארשני, samā-  
racana, sammārjjanā, svāsākrishṭi; ar-  
rangement, preparation.

vīnāraṣtan, for nīvāraṣtan, וינארשטאן, vira-  
cana, to arrange.

vīnārdan, for nīvārdan, וינארדאן, vinirmmā,  
sanghataya; to arrange, prepare.

vīnārdārī, for nīvārdārī, וינארדארי, pra-  
kāśakāritā, arrangement.

vīnashni, וינאשני, nirikshana, drishti, dris-  
yatva; the sight, perception, visibility.

vīnashnī, וינאשני, drisya, visible.

## VIS

vīnāwadā, וינאואדא, drisyatara, drisya,  
parisphuta; visible, the sight.

vīnī, ויני, [וינא] nāsikā; nose, nostrils.

vīninīdan, וינינידאן, [וינאנידאן] nidarsaya, to  
show.

vīr, ויר, caitanya, smṛiti; intellect.

vīrāishni, ויראישני, samāracana, āracanatā;  
arrangement, preparation.

vīrāstaī, ויראשטאי, samāracana, samāraca-  
natva; arrangement.

vīrāstan, ויראשטאן, samārac, sammārjjaya,  
vinirmmā, nirmmā, ārac, samāracana,  
āracana; to prepare.

vīrāstārī, ויראשטארי, sammārjjanatva,  
restoration.

vīrōdashnīhā, see sakht-vīrōdashnīhā.

vīrōd-dīnī, for vīrōishnī, וירודדיני, וירודישני,  
Gvirodadinīya, believing. Plu. -iā<sup>1</sup>.

vīrōshaa, for vīrōiā, וירושא, āmnāya; be-  
lieving, faith.

vīsavād, ויסאבאד, vīsapati, village-ruler.

vīsp, ויספ, sarvva, samagra, vīsva, sarvve'pi;  
all, the whole.

vīsp-āgāh, ויספ אגאח, sarvvajñānin, sarv-  
vāvagati; all-knowing, omniscient.

vīsp-āgāhīhā, ויספ אגאחיה, sarvvajñāna-  
tayā, omnisciently.

vīspā, for vīsp āin, ויספ אין, sarvva, sama-  
gra; all kinds, all classes, every descrip-  
tion.

vīsp-dānā, ויספ דאנא, sarvvajñānin, all-wise.

vīsp-khādāē, ויספ קהאדאע, sarvvārjjan, all-  
ruling.

vīsp-trāī, ויספ טראי, sarvvasakti; almighty,  
omnipotent.

vīsp-trānī, ויספ טראני, sarvvasakti, sarv-  
vasaktitva, sarvvasakta; omnipotence.

<sup>1</sup> The Pl. vīrōyishnikān is a translation of the Ar. مؤمنون, 'the believers, the faithful,'  
an appellation commonly assumed by the Muhammadans.



visp-vahe,  $\text{𐭥𐭥𐭥}$ , sarvvottama, visvot-tama; *all-good*.

visp-vin,  $\text{𐭥𐭥𐭥}$ , visvadarsin, *all-seeing*.

vyāwān,  $\text{𐭥𐭥𐭥}$ : 1) sūnyam, *wilderness*. 2) vimugdha, vimohita; *astray, deluded*.

vyāwāngar,  $\text{𐭥𐭥𐭥𐭥}$ , vimohanākara, vimo-hayitri, vimohakarttri, vimohaka, vyā-mohakarttri; *deluding, deluder*.

vyāwāngari,  $\text{𐭥𐭥𐭥𐭥}$ , vimohanatā, vimo-hakāritā; *a deluding, delusion*.

vyāwānī: 1)  $\text{𐭥𐭥𐭥}$ , vyāmohana, vimo-hana, vipratāranatā, vimohanatva, vyā-mūdhata; *delusion*. 2)  $\text{𐭥𐭥𐭥}$ , vimūdhā, vimūdhata; *deluding*.

vyāwānīdan,  $\text{𐭥𐭥𐭥𐭥}$ , vyāmohaya, *to delude*.

vyāwānīdār,  $\text{𐭥𐭥𐭥𐭥}$ , vimohaka, vimo-hayitri; *deluder*.

vyāwānīnīdan,  $\text{𐭥𐭥𐭥𐭥𐭥}$ , vimohaya, vipra-tāraya, vināsaya; *to delude*.

vyāwānīnīdār,  $\text{𐭥𐭥𐭥𐭥𐭥}$ , vimohayitri, *deluder*.

vyāwānīnīdārihā, *see freftagā*.

yak,  $\text{𐭥𐭥}$ , eka, eka tāvat; *one, single*.

yak andar did [ $\text{𐭥𐭥𐭥𐭥}$   $\text{𐭥𐭥}$   $\text{𐭥𐭥}$ ] anyonyāntar, *among one another*.

yak awā did [ $\text{𐭥𐭥𐭥𐭥}$   $\text{𐭥𐭥𐭥}$   $\text{𐭥𐭥}$ ] anyonyam, *one as regards the other*.

yak ez did [ $\text{𐭥𐭥𐭥𐭥}$   $\text{𐭥𐭥}$   $\text{𐭥𐭥}$ ] anyonyasmāt, anyo-nyatas; *one from the other*.

yakī,  $\text{𐭥𐭥𐭥}$ , ekatva, ekatā; *unity*.

yak ō did [ $\text{𐭥𐭥𐭥𐭥}$   $\text{𐭥𐭥}$   $\text{𐭥𐭥}$ ] anyonyam; *one another, one towards (to, for, or with) the other*.

yak pa did [ $\text{𐭥𐭥𐭥𐭥}$   $\text{𐭥𐭥}$   $\text{𐭥𐭥}$ ] anyonyena, *with one another*.

yak yak,  $\text{𐭥𐭥}$   $\text{𐭥𐭥}$ , ekaikasas, ekaika; *each one, each unit*.

yam [ $\text{𐭥𐭥}$ ] asmābhih, yasmādsmābhih,

mat, meca, asmākam, yadasmābhih, yanme; *who (which, or that) by (for, or of) me; who (which, or that) me (or my)*.  
yamā [ $\text{𐭥𐭥𐭥}$ ] asmābhih; *who (which, or that) by (for, or of) us; who (which, or that) us (or our)*.

yaozdāthragar,  $\text{𐭥𐭥𐭥𐭥𐭥𐭥}$ , pavitratayā āt-manah pāvanakarttri, *purifier*.

yash [ $\text{𐭥𐭥𐭥}$ ] yadasya, asya, yat, yo'sya, yah, yasya, yad, (om.), yāh, kecit, ye, yam, yamasya, yānasya, yā, yāni asya, yāh anena, yān, yadete, yām, yena, yat iyam; *who (which, or that) by (for, or of) him (her, or it); who (which, or that) him (her, it, his, or its); of his (hers, or its); by (to, for, of, in, or with) whom (or which)*.

yashā [ $\text{𐭥𐭥𐭥𐭥}$ ] yeshām, eteshām, yat-teshām, teshām, ye, yadyete, yadamunā, amibhih, te, (om.), yō'mishām, yat, yas-teshām; *who (which, or that) by (for, or of) them; who (which, or that) them (or their); theirs, whom, whose*.

yat [ $\text{𐭥𐭥𐭥}$ ] yā trayā, te; *who (which, or that) by (for, or of) thee; who (which, or that) thee (or thy); of thy*.

yatā [ $\text{𐭥𐭥𐭥𐭥}$ ] yat yūyam, yat yushmākam; *who (which, or that) by (for, or of) you; who (which, or that) you (or your); of yours*.

yazad,  $\text{𐭥𐭥𐭥}$ , iajada (Pz.), svāmin, iajadiya; *the sacred being, an angel*. Plu. yazdā.

yazadi: 1)  $\text{𐭥𐭥𐭥}$ , iajadatva; *divinity, divine existence*. 2)  $\text{𐭥𐭥𐭥}$ , iajadiya; *divine, sacred*.

yazad-shnāsi,  $\text{𐭥𐭥𐭥𐭥𐭥𐭥}$ , iajadaparijnāna-tva, *an understanding of the sacred being*.

zādaa,  $\text{𐭥𐭥𐭥}$ , jāta; *born, offspring, prince*.

zadan,  $\text{𐭥𐭥𐭥}$  [ $\text{𐭥𐭥𐭥𐭥𐭥𐭥}$ ] nihan; *to strike, destroy*.





## ZAD

- zâdan, זאדן [זאדן] samutpad, *to be born*.  
 zadâr, זאדאר, hantri, vighâta, nihantritara;  
*destroyer, destructive*.  
 zadârî, זאדאר, vighâta, nihantritâ; com-  
*bativeness, destructiveness*.  
 zabâ, זאב, pinda, emanation.  
 zaha, זאה, sambhûti, janani; emanation,  
*element*.  
 zahaamand, זאהאמנד, jananimat, germi-  
*nating*.  
 zahar, זאהר, visha; *poison. venom. Plu.*  
 zaharihâ.  
 zahar-gumekht, זאהרגומעכט, vishâvalipta,  
*mingled with poison*.  
 zahar pôshashni, זאהרפושאשני, pittam an-  
*tram, gall-bladder*.  
 zahar-vadâz, זאהרואדאז, vishavarshin, dis-  
*solving venom*.  
 zâishni, זאישני, janani, utpatti, jananam;  
*birth, bringing forth, origin*.  
 zami, זאמי [זאמי] jagati, prithvi, pri-  
 thivî, bhû, ohûmi; *earth, land. Plu.*  
 zamyâ.  
 zan, זאן, *pres. stem of zadan*.  
 zanashni, זאנאשני [זאנאשני] nirasana; a  
*beating, scourging*.  
 zandavad, זאנדאבאד, jandapati, *tribe-ruler*.  
 zani, זאני [זאני] yoshit, kalatra, nârî;  
*woman, wife*.  
 Zarathusht, זאראטוסט, זאראטוסט, Jara-  
 thustra, Jarathustriya; *Zarathushtra*.  
 zarathushtrôtem, זאראטוסטרוטעם, Jarathus-  
 trotima, *supreme Zarathushtra*.  
 Zargar, זארגאר, Jaragara, Zurîr.  
 zarî, זארי, for zardaa, זאד, jariga (Pz.); *pale,*  
*despondent*.  
 zaruânî, זאראני, jarâ, decay.

## ZYA

- zaspâ, זאספא, for zifâ, זאספא, kutsita, nikrishta;  
*faulty*.  
 zaspâ-gaveshni, זאספאגאבשני, kutsitavâc,  
*faulty statement*.  
 zaspânî, זאספאני, for zifânî, זאספאני, kutsitatva,  
 kutsitatâ; *faultiness, error*.  
 zindaa, זאנדא, jîvat, jîvita; *living, alive*.  
 zindai, זאנדאי, jîvitam, jîvitatva; *life*.  
 zindânî, זאנדאני, guptyâm, guptyân kshipta;  
*imprisoned*.  
 zîшти, זאישטי, kashtam, kashtatâ; *brutal*  
*treatment, brutality*.  
 zîштиhâ, זאישטיהא, kashtatayâ, *brutally*.  
 zîwashni, זאואשני, jîvitam, *a living*.  
 zîwastan, זאואסטאן, jîvitam, *to lice*.  
 zîwiheul, זאויזעל, jîviyanti, *are lively*.  
 zôr, זאר, prâna, bala; *power*.  
 zôrdâc, זארדאק, dhânya, *grain*.  
 zôri, זארי, *see ham-zôri*.  
 zôshast, זאושאסט, sahodara, *dearest*.  
 zrih, זאריה, samudra, *sea*.  
 zûd, זאוד, kshipram; *quick, rapidly*.  
 zufâc, זאפאק, dushtâgama, *depth*.  
 Zuhûd, זאוזוד, Juhûda, *Jew*.  
 Zuhûdaa, זאוזודא, Juhûda, *Jewish*.  
 Zuhûdî, זאוזודי, Juhûdatâ, *Judaism*.  
 zur, זאור, nikrishta, *a lie*.  
 zurmand, זאורמאנד, alikamat; *lying, hypo-*  
*critical*.  
 zur-midukhtihâ, זאורמידוקחטיהא, nikrishta-  
 mithyoktyâ, *with lying falsehood*.  
 Zurrân, זאוראן, kâla, *Time (personified)*.  
 Zurrânî, זאוראני, kâla, *of Time*.  
 zyâ, זא, hâni; *harm, injury*.  
 zyânaa, זאאנא, kalatra<sup>1</sup>, *unfortunate*.  
 zyâgârî, זאאגארי, hânîkârî, *doing of*  
*harm*.

<sup>1</sup> Nér. understood zani.





## ERRATA.

- Page 2, line 16, for 'written A. D. 1568' read 'four centuries of  
P. 2, last line, for 'about the fifteenth' read 'early in the four  
P. 4, l. 24; p. 5, l. 16; for स्त्रंधविकाशौ read स्त्रंधविकासौ  
P. 5, l. 5, for १५६८ read १५६९  
P. 15, l. 8, for १५६८ read १५६९  
P. 26, l. 11, for १५६८ read १५६९  
P. 27, l. 13, for १५६८ read १५६९  
P. 27, l. 21, for तु read तु  
P. 38, l. 18, for यदमूना read यदमुना  
P. 42, l. 21, for विविक्तः read विवेक्तः









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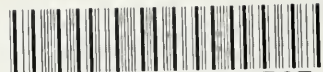
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